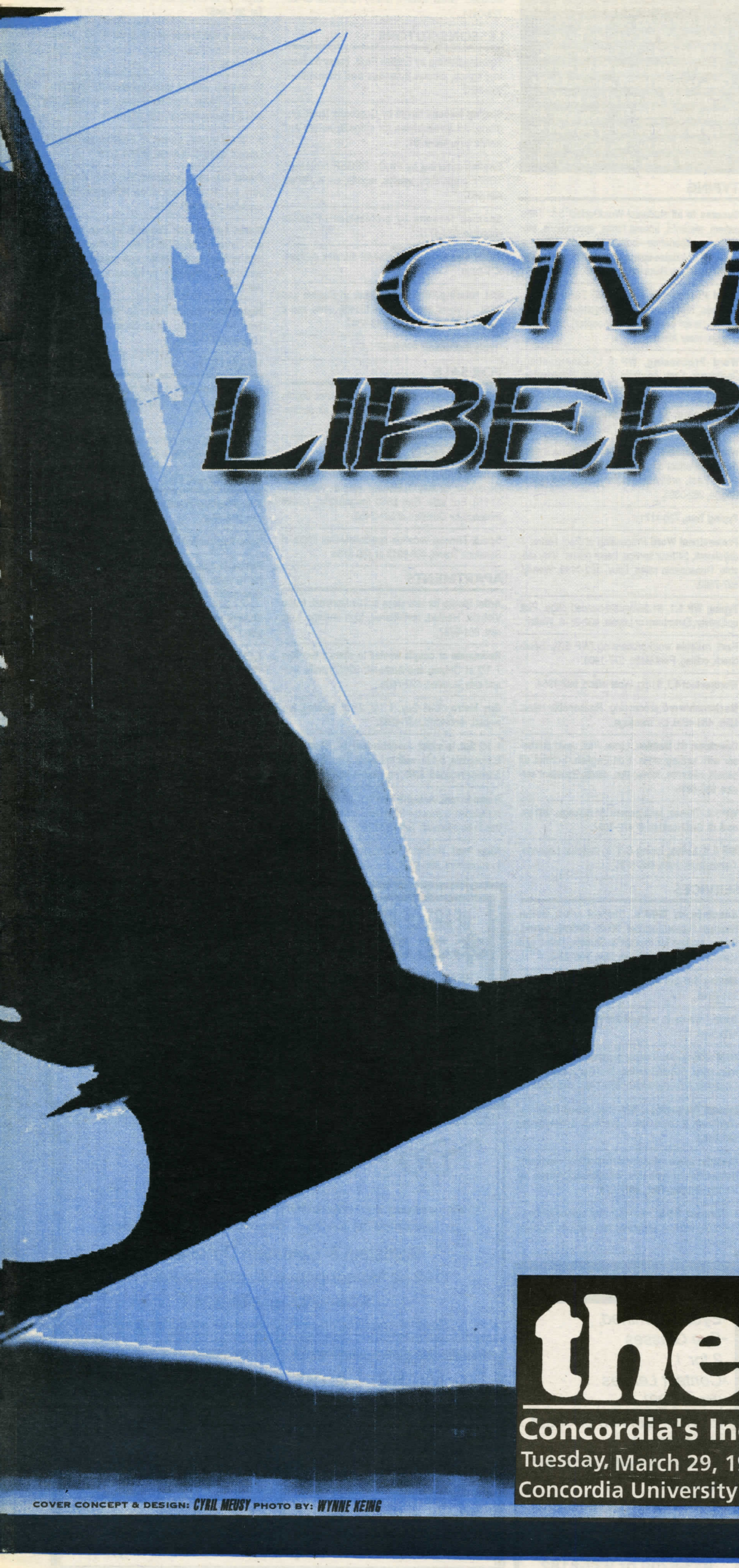
CIVIL LIBERTIES



COVER CONCEPT & DESIGN: CYRIL MEUSY PHOTO BY: WYNNE KEING

the Link

Concordia's Independent Newspaper

Tuesday, March 29, 1994 — Volume 14, Number 41

Concordia University — Montreal, Quebec

AGENDA

The Agenda is a free service to publicize Concordia-related events. Space priority is given to non-profit and student groups. Drop off your info at our office, room H-649 in the Hall building, or mail it, indicating AGENDA on the envelope. Deadlines are 4pm, Friday for Tuesday issues, and 4 pm Wednesday for Friday issues.

Tuesday, March 29

NDG Food Depot Open House–more than just a food bank! 4 - 8 pm, 2121 Oxford. Info: 483-4680.

"The Eternal Triangle: Themes and Variations in Latin Love Elegy," a public lecture by University of Swansea Professor Joan Booth. 4 pm, 7302 Sherbrooke W, Rm 206.

Beatrice Cullen reads from her works, including *In Search of April Raintree* and *Book of the White Bison*. 8:30 pm, H-535-2.

Wednesday, March 30

Dr. Naomi Goldenberg presents a lecture entitled, "What's so Funny About Paternity: Feminist Comedy and the Psychology of Religion." 6 pm, H-110. Admission Free.

El Salvador: Election Aftermath, a conference featuring Warren Allmand, Caryn Kewell, José Santamaria & Michael Burke. 7:30 pm, H-110.

Incident at Oglala: The Leonard Pelletier Story. Film & discussion sponsored by the International Socialists. 8 pm, H-651.

GENERAL

Divers Cité! brings together the lesbian, gay, bisexual and transgender communities, their friends and families to celebrate our history, our pride and our culture. Parade and celebrations to be held July 31. To volunteer, call 285-4011.

Food not Bombs collects free vegetarian food and serves it to hungry people. General meetings every Saturday at 4pm, 2035 St. Laurent. Info: 282-0229.

Native Students: Please contact the Native Student Centre if you are graduating in the Spring or Fall convocation ceremonies. Your achievements will be honoured at a community dinner and dance. Info: Audra, 848-7327.

Eat Your Peel Strategy meetings every Friday, 10 am, Q-PIRG, 2130 MacKay. Info: 848-7585.

Concordia Writers' Group meets every Thursday at Loyola. Info: Bill, 684-3502.

Concordia Queer Collective meeting schedule: First & 3rd Fridays at 5:30 pm, P-102 - General Meeting. Second & 4th Fridays, Z-105 - Discussion Group. Info: 848-7414.

Attention Native Students! Regular bi-weekly meetings of First Nations - Concordia are held at the Native Student Centre, 2110 MacKay, 3rd Floor, Fridays at 1 pm. Info: 848-7327.

Project 10 is a support group for lesbians, bi's and gays aged 14 - 25. Info: 989-1885.

Coming Out Support Group - Questioning your sexual orientation? Mutual support in a warm & friendly atmosphere. Women: Thursdays, 7 pm. Men: Wednesdays, 7 pm. MI-02 (basement), 2130 Bishop. Info: 848-7414 or 848-2859.

Multi-Faith Dialogue - Brown bag discussions designed to promote understanding between members of different religious faiths. Wednesdays at noon, T-305 (the Graduate Students' Lounge).

Services for Disabled Students: Volunteers are needed to help us deliver many of the services our students use, such as readers, tutors, and assistants. Info: H-580, 848-3525, or AD 130, 848-3536.

Concordia Irish Society meets every Thursday at 8 pm. Come for coffee and enjoy yourself. Office also open through the week during certain hours. 2020 MacKay, Rm 103. Info: 848-7411.

Centre for AIDS Services for Women needs volunteers. Info: 954-0170, Basia.

Bienvenidos Todos! Anyone interested in becoming a member of the Latin American Students Organization should contact Roberto, 848-3532, 333-1947. Hasta Pronto.

Volunteers Needed! Parenthèse is a unique playgroup for immigrant moms and their children and is looking for volunteers. Tues. or Thurs. 1-4:30 pm. Info: Cyndy, 934-0354, ext. 354.

Tel-Aide is a 24-hour telephone listening service and crisis line seeking volunteers who are empathetic and non-judgemental. Training is provided. Info: 935-1105.

Concordia Association for Undergraduate Students of English (CAUSE) meets every Wednesday at 5 pm, 2020 MacKay, P-103.

The Indian Students' Association invites you to become a member. Trips and other social events are planned. Info: 848-3533.

The Sociology and Anthropology Students Association needs students to help organize events. Info: Chuck Walsh, 522-6692.

Birth Control: Not sure what method is right for you? Explore your options in a small group setting with a health professional. March 31, 12 noon-1:30 pm, 2155 Guy, Room 407. Information/ Registration: 848-3565/3575.

Witamy! Newly-formed Polish Students' Association is looking for members! Info: 744-4386.

Hey Cool People! CRSG is looking for volunteers. Drop by H-647.

International Socialist Students' Association meets every Wednesday at 7:30 pm in H-771. There's nothing "left" but us. Information: Deborah, 521-1983, 848-7474.

WOMEN

24 Hour Hotline & Crisis Line, Montreal Sexual Assault Centre, 934-4504.

Don't be Whitewashed! Non-chlorine bleached, environmentally-friendly women's hygiene products available at Q-PIRG, 2135 MacKay. Info: 848-7585.

Mouvement contre le viol: 842-5040.

Support Group for young Black single moms with young children. Info: 485-1670, CLSC-NDG.

Centre des femmes de Montréal: Services de première ligne, 842-4780; Service aux femmes immigrantes, 842-0814; Option'Elle, 842-6652; Formation'Elle, 842-4776.

CLSC metro: Support Group for women living in abusive situations. Info: 934-0354, Angela Idelson.

AIDS Intervention Centre: Women living with HIV can participate in a group process. Sexuality & self-esteem are the focal points. Info: 934-0354, France.

Self-Help/Mutual Aid Group for women with eating problems and body image issues, sponsored by the McGill Sexual Assault Centre. Info: 398-2700.

The Montréal Assault Prevention Centre offers a self-defense course called ACTION for women. Each course provides verbal and physical techniques to help women deal with any type of aggression. Info: 284-1212. For Information on courses on campus, call the Women's Centre, 848-7431.

Women's Employment Counselling at the "Y" helps women to seek employment, return to work or explore their interests and aptitudes. Eng. & Fr. Free. Info: 866-9941.

The Women's Studies Students' Association has been resurrected. Help us become a force on campus. Tuesdays, 8 pm, basement, 2130 Bishop.

Women's Spirituality Circle meeting weekly to explore the dynamics of spirituality in our own lives. Discussions, readings, ritual, visualization, Tuesdays 11:30-1:00, Annex Z, Rm 105. Info: Daryl Ross 848-3585.

Shakti is a Women of Colour Collective. We are anti-racist, anti- sexist, anti-classist and lesbian & bi-positive. All women of colour are invited to participate. Leave a message at 398-7432.

Résidence Project Chance. Residential program for single moms on loans and bursaries or welfare. Call Susan Cross, 934-6199.

CLASSIFIED ADS

Rates: 20¢ per word for Concordia students (CUSA), 25¢ per word for other students and business ads. Deadlines are 4pm Friday for Tuesday issues, 5pm Wednesday for Friday issues. Come to room H-649 in the Hall building and fill out one of our painless forms. Hours: Mon-Fri, 10am-5pm. Ads must be accompanied by payment, or they will not run. We do NOT take classified ads by phone, fax, or mail.

TYPING

Success to all students! WordPerfect 5.1. Term papers, résumés, access forms, applications, etc. 23 years experience—both languages, 7 days a week. $1.75/double-spaced page. 2 streets away, Peel. Paulette or Roxanne, 288-9638, 288-0016.

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Cyclists: avoid mechanical melancholy - particular perplexities or tune-ups. Inexpensive repairs by friendly student - Rich, 481-5074.

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LESSONS/TUTORS

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FOR SALE

Pure wool, double blankets, pair, 2 electric double blankets, electric hostess tray. Bionair air purifier. All unused. 485-6467.

RECREATION

1 Round trip ticket to Stockholm (S.A.S.). Departure: c2 May 3; Return: June 3. Value: US $1118. For sale: Can $550 (negotiable). Leave message for Christian at 581-2453.

Spa & Fitness vacation specialist. Call Lydia at Sunshine Travel, 486-9313 or 486-6784.

APARTMENTS

Artist Studio for rent close to Old Montreal. Metro Victoria. Heated, sprinklered, high ceilings. Low rent. 861-3787.

Roommate or couple wanted to share a two-floor 7 1/2 at Ontario and Amherst. $205/month, heat and cats included. 522-7409

Guy Metro, 2085 Guy, 1 1/2, 2 1/2. Heated, furnished, renovated. 937-4363.

2 1/2 Apt. to sublet. Available May 1st. Sherbrooke & Rosedale, 5 min. walk to Loyola. Furnished. Heat & water included. $395, negotiable. 484-4417.

Room to rent. Available May first, $270. Everything is included, 5 minutes from Concordia. Furnished. It has to be a female. Tel: 989-7263.

Killer Pad! Perfect location, cheap rent, big 4 1/2 to sublet/rent. 985-4394.

Apt to share until September or +. Near Concordia campus on Sherbrooke St. Very safe, clean and large rooms. Loyola bus in front. Monthly minimum. Tel: 287-9457.

Lesbian wanted to share large 4 1/2. Jeanne Mance/Fairmont. Bright, sunny room. $212. 276-9949.

Roommate wanted immediately. 5 1/2 Coloniale - $267.50. Triplex. Must be relaxed, responsible, like cats & tolerate smoker. Call 282-0028.

5 1/2 for sublet, corner of Sherbrooke and St. Laurent. $550. Call André @ 284-4279.

Sublet Guy and Sherbrooke. Big 4 1/2. May 1st to July 1st. Rent neg. Option to renew. Parking available. Sally 989-8693.

Sublet April to June. Spacious 3 1/2 on two levels with extra room/walk-in closet, hardwood floors, high ceilings, large kitchen with antique cabinets, sunny front room. With or without furniture. $485. 846-8489.

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WANTED

Saxophone players needed for busking purposes. Reading necessary. Day, 933-1882. Evenings, 689-2885.

Trio required for a benefit garden tea. Mid-August on South Shore. Please phone, 658-4665.

HELP WANTED

Tree Planting BC, Spring '94. Bugbusters. Call Joe, 278-4645.

Sales Rep needed for t-shirt co. 485-7199, Bernard

Fantastic opportunity! Make one sale, get profit for 10 years. If you want to be financially independent, timing is everything! Call at 678-7630.

Student work available. $11 to start. Training provided. 731-0335 - West Island. 697-2988.

LOST & FOUND

Lost: Bracelet - gold-linked bars. Lost Thursday, March 17th at Loyola. Sentimental value. Reward if found. Call Mike, 488-8994.

Lost: computer diskettes containing my term work and a Shakespear CD, when my locker was broken into (1st Fl, CC Building, LOY) on March 22. If found, or if you have any information, callShira, 488-7673. Reward.

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on Libertarians

BY MARK BROOKER

There's something vaguely reckless and naive about civil libertarians. They defend the right of racists to hate; the right of adults to commit sodomy; the right of children to be sexual. They seem to appprove of prostitution and flag burning and turban-clad Mounties. Civil libertarians are at once pro-union and pro-free market. They hate government but love the constitution. They defend the rights of others to believe in bizarre and oppressive religious dogma. They support the legalization of drugs—not just unthreatening pot but any mood-altering substance adults choose to ingest.

How can the minds of civil libertarians hold so many disparate beliefs at once? They don't. What civil libertarians believe is that individuals should not be punished for acting and thinking on their own.

But to say "live and let live" isn't good enough. True freedom comes only in the presence of justice and equality. Many conservatives think they are civil libertarians because they believe in a free market and maybe even freedom of speech. They aren't civil libertarians—they have no sense of the context of liberty and freedom. They are unconcerned with the freedoms of others. The freedom they defend is not one of justice and equality but of greed.

A freedom is only a freedom if it can be exercised by anyone. This cannot be in the absence of equality and justice. A society with extremes of rich and poor, with different standards for men and women or gays and straights or black and white is not free.

photo by Wynne Keing

People don't understand how civil libertarians can be so unreasonable and contrary. Why do they get so upset about little children saying the Lord's prayer at the start of the day? Why would they care about drug addicts and junkies? Why do they want homosexuals to be allowed to do those disgusting to each other? Why can't they just mind their own business?

But you can't if you are a civil libertarian. You must defend those others would not defend. You must defend those you disapprove of or your love of freedom is only the love of your own freedom.

Church and state

The year after I left Forest Heights Collegiate Institute, the Waterloo County board of education finally abandoned the imposition of religion in public institutions. For five years I had stood each morning and listened to a recording of the national anthem and then the principal's recitation of the Lord's prayer. Not long after the prayer was gone in favour of more inclusive meditations, a student began the campaign to "Bring God back to Forest Heights." She couldn't see why students of other religions didn't just go into the hall during the prayer. Fortunately, despite great press, the campaign to revive God failed.

Our society has always had trouble with the separation of church and state. The state, whether we like it or not, is our system for getting along with each other. The state is supposed to stop us from killing each other and stop people from other nations from killing us. But we also expect our government—to some degree—to take care of us. To ensure that we can get around, that our food is safe, that people don't starve in the streets. But just because we set up governments to do something good, they get the idea they know what's good for us.

Religion is a completely different thing. It's a moral system—including a set of rules about how you should lead your life. And when a body as powerful as the state gets religion (those are the folks with the monopoly on violence, remember) any one who doesn't believe is in trouble.

Now there's nothing wrong with believing in god and following the rules of your religion. There is something wrong with trying to force someone else to believe in your god and that's what the state tends to do when it gets religion.

Even in our allegedly secular Canadian society, dramatic clashes between the state and the (weirdly) devout have been a constant on our continent since the first boatload of religious fanatics fled Europe to practice religious freedom here.

Of course, some immediately began imposing Christianity on the nations that were here first. But others have merely wanted to be left alone. Leaving alone is not something our society does easily.

Russian Dhoukhabours in British Columbia felt pressed to bomb bridges and parade around naked to protest attempts to meddle in their lives.

Quakers in the U.S. struggled for years to avoid government insurance programs which, although beneficial, they didn't want to take part in. Mennonites in southern Ontario, desperate to preserve their culture, must resist public health officials, educators and social workers—all people who want to help although their help is not welcome.

The massacre in Waco is an example of authorities making a mess of what started as a good idea. The Branch Davidians were heavily armed and rather unpredictable. But they posed no impending threat. They were in the middle of nowhere, all housed together and more interested in bible study than mixing with the townfolk. Obviously, the FBI is unable to deal with fanatics—their actions pushed an already desperate group of religious believers to their deaths.

In the privacy of your own home

Pornography—the ultimate civil liberties question. And it gets messy because there are always stories of exploitation and violence surrounding the porn industry. But those abuses are beside the point. If workers anywhere are exploited—they should be helped. That doesn't mean banning their industry—it means cleaning it up.

Pornography comes down to a question of personal choice. If the industry is free of abuse women and men can make a personal decision to take part. They can choose to use their bodies to make a profit.

And the rest of us can make a personal decision to use pornography. Arguments about obscenity are also irrelevant. First of all, who wants some middle aged white male deciding what's obscene? And what harm does obscenity do when it's witnessed in private? I've come to believe the only problem with obscenity is that it's obscene.

Of course some sexually explicit material should be kept from children. But I'm an adult—and no other adult should have the mandate to choose my entertainment for me.

If it's gonna happen anyway...

Many of the acts which are banned for our own "good" are committed every day anyway. Prostitutes don't give up because a law says they should. As long as men are willing to pay for sex, women and men will be there to complete the transaction.

Millions of Canadians choose to use illegal drugs because they know they can use their drug in moderation and enjoy it. Addicts don't care about the harm or the penalties anyway.

Humans need diversion. We need alcohol or drugs or meditation or sex—some way to escape. But we continue to attempt to prevent each other from escaping. And the history of prohibition shows that when we attempt to ban some form of escape, we merely create a profitable niche for a violent underworld to exploit.

The so-called war on drugs has created an ideal unregulated market and the entrepreneurs within it have killed more people than any illegal drug. Liquor store employees don't often go to work armed. People don't risk their lives smuggling small quantities of Scotch across the border—and yet alcoholism is a far worse problem than all drug addictions combined. We'll never try to ban alcohol here—but we spend billions trying to eliminate activities which the majority of adults can engage in without harm to themselves or others.

One of the most ridiculous violations of civil liberties is the sodomy law. Versions of this law have been passed all over North America. The U.S. Supreme Court recently refused to overturn a sodomy conviction against a Virginia man. Such laws are still on the books even in states and provinces where they are never used.

Sodomy—anal sex—that's right folks, is a criminal offence. Sodomy laws are obviously an attempt to criminalize gay sex. And what a pathetic attempt. Apparently none of the thousands of geniuses who were involved in passing such laws ever tried anything but the missionary position.

Former PM Pierre Trudeau once said, "Parliament has no place in the bedrooms of the nation." Some people think he was a civil libertarian. But Trudeau also said, "Just watch me," as he sent men with machine guns to keep the citizens of Canada in line. Yes government has no business telling consenting adults what they can do in bed, on the floor or under the kitchen table. But government has no business suspending our civil rights for our own protection. Any leader who uses an army against their own people is not a civil libertarian.

Civil, not corporate liberties

Companies can't have civil liberties—although they often act like they do. The right to union bust or price fix or pollute or exploit is something the government may have given to corporations. But those aren't activities that have anything to do with equality or justice. They have nothing to do with an individual freedoms.

Unfortunately, because companies have money and influence, they are much better at defending their "civil liberties"—they can sue. Cigarette companies have courageously defended their right to advertise to children. Car makers have fought emissions controls on the grounds that such regulations are too costly. Many large corporations have been able to continue paying women less and denying them good jobs because such "concessions" would hurt profitability. Business has just about all the liberties we can stand.

Many Canadians think they have all the freedoms they need. But even those who never feel deprived of liberties, are still paying for the state to deprive other people of theirs. Paying to support women who aren't allowed to support themselves. And living in a society where moral standards are too easily imposed by the tyranny of the majority.

ed. note: Concordia's copy centre would not copy one of the panels from this comic strip which Michelle Neilson prepared for this special issue. They called it pornography.

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The International Student Office

(P.S. International students are eligible even if they are not working).

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the Link AGA April 8, 1994 4pm
Agenda: ı Auditors Report 92-93 ı Financial stmt 93-94
ı Elections BOD students at large 4 positions

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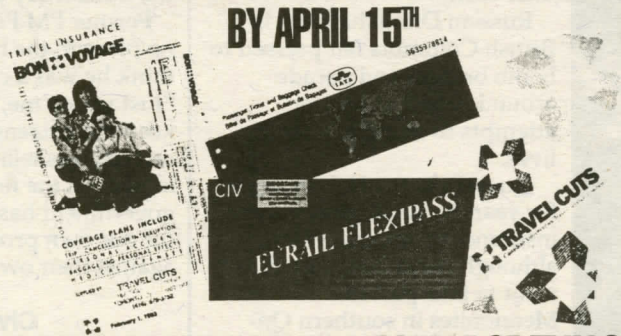

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Choosing *alternative treatment*

BY DEBBIE HUM

When my mother was told she had cancer three and a half years ago the tumor growing on her liver had gone undetected for six months. The surgeon who discovered it was confident there was still a 50 per cent chance the growth could be removed. Within days she checked into a hospital. But when doctors were unable to remove the tumor because it was too big, my family sat down to consider our options.

Doctors suggested chemotherapy but said while it would not kill the cancer, the treatment could extend her life by up to five years. My mother was already weakened from the surgery and shaken, to say the least, from learning she was terminally ill. We needed more time. In the meantime, we hoped Chinese herbal remedies would sustain, if not strengthen, her health.

Alternative medicine is an option many people choose hoping it will work where conventional treatment has already been tried and has failed. It's also a choice many people make when they feel not only weakened by their illnesses but devalued by their relationships with the medical community.

In 1993, almost one-third of Canadians used "unconventional" therapies, yet access to alternative medicine remains limited. The Canadian government and the medical community are reluctant to recognize natural drugs as safe and effective alternatives to synthetic ones—this would mean relinquish a lot of control over Canadian lives and losing a billion-dollar pharmaceutical drugs industry.

"The pharmaceutical industry is where the bigger taxes are, so that's where the government's interests lie," says Reginald (who did not want to give his last name), of Herbo-Therapie in Montreal. "The government has got to change its attitude on herbs. Rather than incorporating herbal medicine with pharmaceuticals, the government should just leave it alone."

Reginald says pharmaceutical companies have a stronghold when it comes to medicine and it is alarming to see the government's continuing bias against alternative medicine.

"People can treat themselves—and that will save the government money on medicare. It's that simple," he says.

Herbo-Therapie is circulating a petition asking the federal government to reconsider a plan to reclassify some herbs and plants. In December 1992, Health and Welfare Canada proposed amendments to the Food and Drugs Regulations Act which would reclassify 64 commonly available herbs and plants from the non-regulated food category to the drug category.

Products containing these ingredients would have to be registered and classified with provincial health protection branches and would be subject to the same laws as synthetic drugs. Retailers would lose the legal right to sell the herbs in bulk.

The proposal said while some countries have herbal health care traditions that prevent accidental poisoning, the new restrictions are to protect people from overdosing or poisoning.

But Reginald says the government applies double standards when it comes to herbal medicine.

"There are some really stupid people overdosing on Prozac," he says. "Just because a drug is prescribed by a doctor doesn't mean someone will remember to take the proper dosage at the right times.

"Their theory doesn't make sense."

Health and Welfare Canada's recommendations were met with an uproar. Alternative medicine practitioners and consumers outraged at the proposals—arrived at internally without consultation—barraged the department with letters and telephone calls. Health and Welfare Canada received an estimated 6,000 letters of complaint, a record.

The department reconvened its Expert Advisory Committee on Herbs and Botanical Preparations to address the contentious issue. The amendments, with the exception of one, were rejected. The herb common comfrey was reclassified because of documentation that it causes damage to the liver.

photo by Wynne Keing

But for Christine Dwane, a Concordia student who has used herbal medicine for several years, government legislation of alternative medicine can be a dangerous move if it is self-serving.

"Basically, I think (the 1992 reclassification of some herbs) is a bit of dictatorship. No one was consulted—it was like a clearcut, mowing down the herbs," says Dwane. "It smacks of pharmaceutical companies consorting with the government.

"The more people are using herbal medicine, the more interest the government has in investigating them," she adds.

I won't deny there were times during the year my mother took a mushroom extract called *ling zhi* to mend her health when I resented the place herbal remedies had in her life. It seemed my parents in their distrust of doctors over-relied on *ling zhi* and saw it as a miracle drug which would kill cancer where other treatment had not.

But while not a cure, there was no denying the positive effects of the various herbal medicines my mother was taking. And especially after the radiation treatment chemo-embellization failed to get rid of the cancer and further worsened my mother's health, my beliefs in the merits of alternative medical treatment changed.

Herbal medicine provided my mother with a way to deal with cancer when there was no other. It didn't cure her cancer but long after the doctors sent her home saying there was nothing else they could do for her, my mother drew strength and hope from the *ling zhi* she ingested daily. She controlled her health by adjusting the dosages of the various herb and plant extracts she was taking.

There is certainly a need for regulation of herbal medicine and evidence of its effectiveness. However, people who choose to take control of their health through the use of alternative medicine should not be prevented from doing so.

Christine Dwane says if the government must regulate herbs and plants because of their increased uses for medicinal purposes, it must also take on the responsibility of educating consumers on their uses.

"Herbal medicine has an image of being all-natural and therefore harmless even if taken in great quantities. But this is false," she says. "Instead of just banning and classifying the medicine, the government should provide information, especially on the dangerous ones."

The executive administrator of the Health Action Network Society, a 15-year-old nonprofit consumer health organization in Canada, echoed these sentiments.

"There is certainly a lot of access to herbal medicines but information isn't readily available," says Cathrine Gabriel.

Gabriel encourages more government intervention in herbal remedies, such as standardization, saying it will ultimately benefit the consumer. But she admits there are some drawbacks.

"Unfortunately, there are going to be some smaller companies which won't be able to keep up with the standards but the consumer will get better products," she says. "Our total freedom to treat ourselves is disappearing, but it's a tough call: freedom of choice versus safety.

"The primary concern is safety."

Still, Gabriel says the government must go beyond classifying herbs and plants if alternative medicine practitioners and consumers are to believe it is acting in good faith. She points to the absence of health insurance coverage for alternative medicine as just one example.

"When we go to see a herbalist or an alternative medicine practitioner, we have to pay out of our own pockets. What (the Health Action Network Society) would like to see is the complementary practices of naturopaths, chiropractors, herbalists and homeopathists covered by health insurance," Gabriel says.

"In the long run, if people take more care in the way of preventative medicine, there will be much less of a strain on the health care system," she adds.

But even as herbs and plants enjoy growing popularity among consumers, pharmaceutical companies are moving in on a field which has traditionally been dominated by alternative medicine practitioners. People who have long turned to natural drugs as preventive medicine for maintaining or improving their health now find an increasing number of pharmaceutical products on the market.

An example is the experimental use of the synthetic breast cancer drug tamoxifen to prevent breast cancer in healthy women. Gabriel says this is just a signpost of the intentions of pharmaceutical companies.

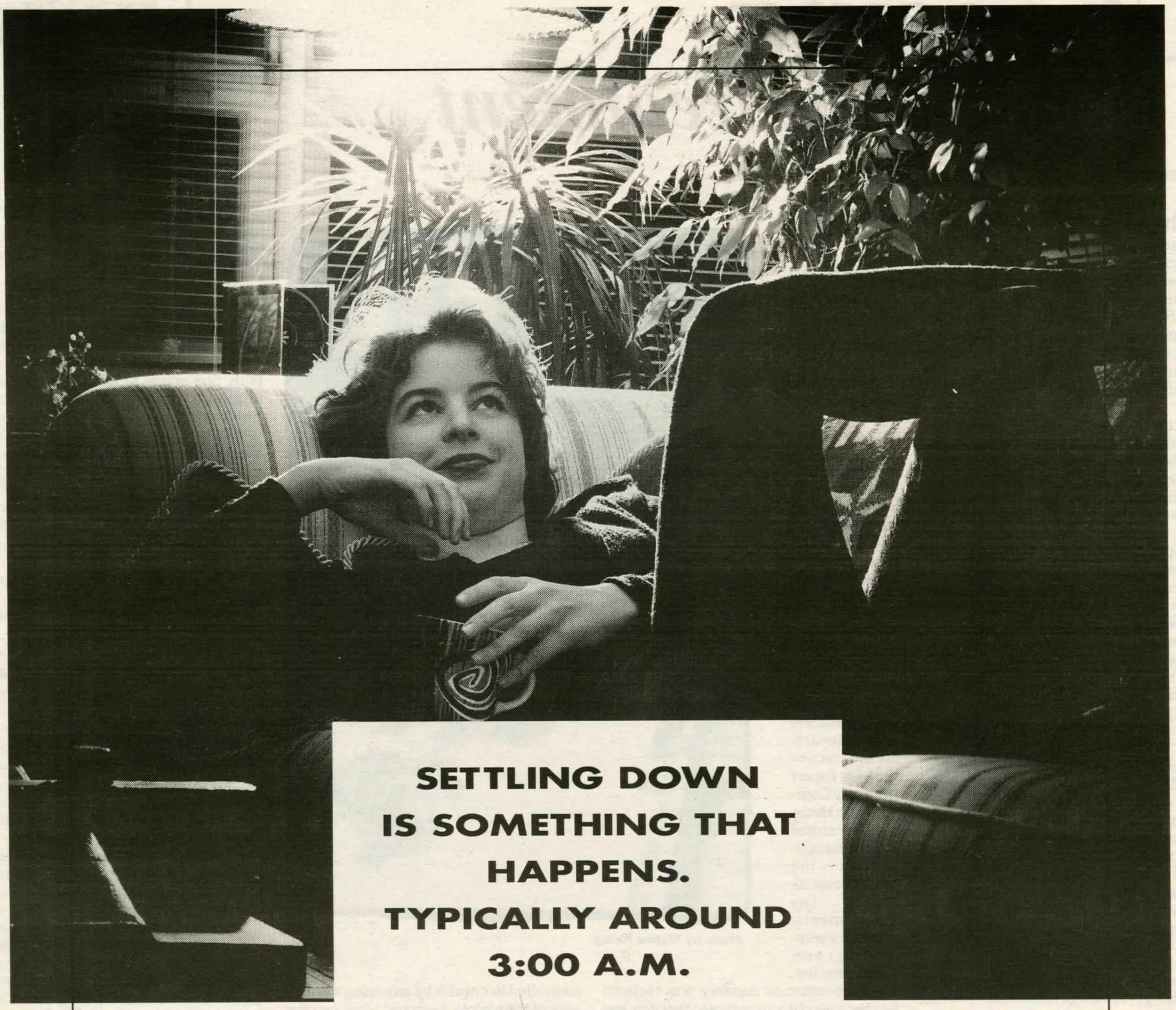
"In B.C., a vitamins company was recently bought out by a large German pharmaceuticals company. It's quite telling that pharmaceuticals are moving into alternative treatment," Gabriel says. "The government will have to recognize that shift taking place."

But if its past record on herbal medicine counts for anything, it will be some time before the Canadian government makes substantial changes to its approach to legislating natural drugs.

As Gabriel puts it, "When the World Health Organization says 80 per cent of the population of developing countries is dependent on herbal or folk remedy, when WHO says it should be used, why can't it be applied here too? It's almost a slap in the face, saying that we can't make wise decisions when it comes to treating ourselves.

"But the public is eventually going to come out the winner," Gabriel adds. "(The government) is looking at it from dollars and cents. I'm not sure that's the right perspective.

"Change will come from the grassroots. People are taking control of their lives."



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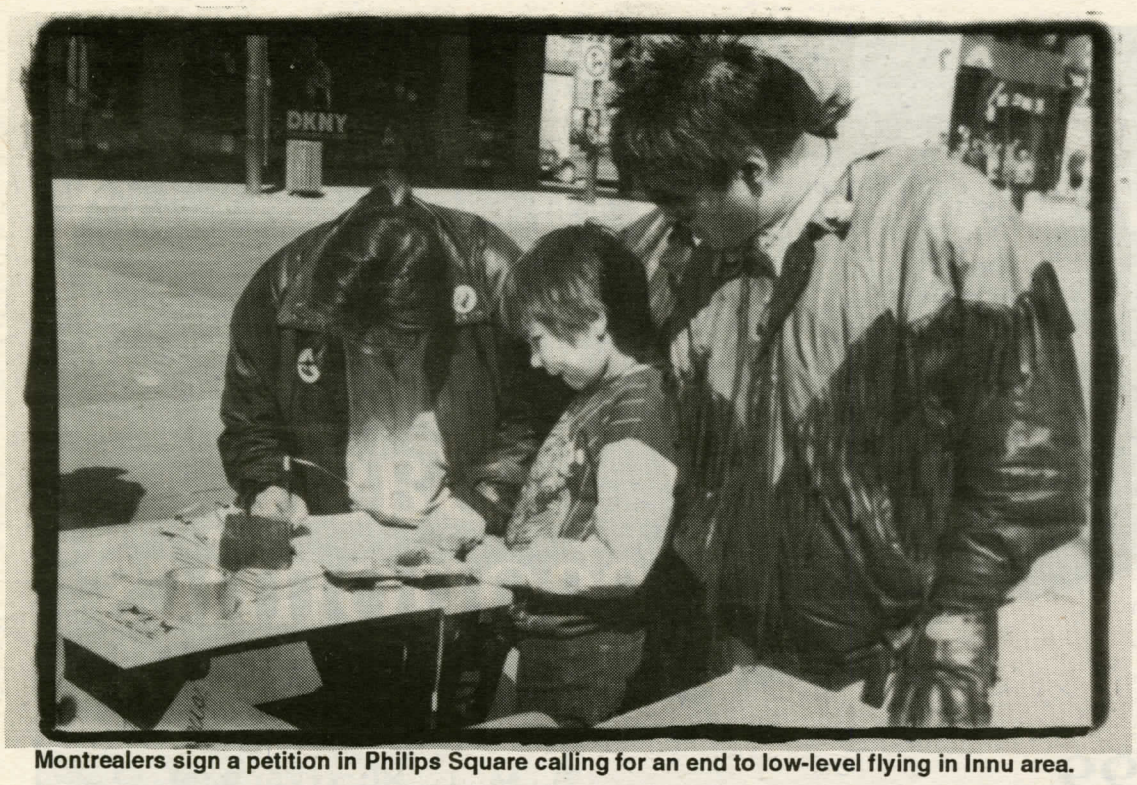


Montrealers sign a petition in Philips Square calling for an end to low-level flying in Innu area.

Innu protest low-level flights

BY PAUL HAINSWORTH

With low-level military flight training over northern Quebec and Labrador threatening their way of life, members of the Innu Nation and their supporters protested in Montreal Saturday, showing the Canadian government they will not accept this destruction passively.

About 50 demonstrators marched from the Federal Liberal Party headquarters to the Bloc Québecois headquarters on the International Day of Action for the Innu and the Earth. About 500 signatures were gathered in a petition calling for an end to low-level flight in Nitassinan, which borders Northeastern Quebec and Labrador.

"The Innu claim that it's impossible to determine where the Innu will be, because (their hunting) covers such a wide area," said Gerry Pascal of the Resource Centre for Non-Violence.

Worldwide support was given to the 13,000 Innu who live Nitassinan through similar protests in England, Holland and Germany, as well as in Ottawa and Toronto.

Fighter pilots practice low-level flying as a technique to avoid radar detection, flying as low as 100 feet from the ground at subsonic speeds.

"(Low-level flight) causes a lot of damage, especially through the reduction of the animal population," said George Bacon, Band Council Chief of La Romaine, an Innu district in Northern Quebec.

Bacon said the noise from the jets has driven migratory animals such as caribou away from areas surrounding the villages where the Innu live and hunt.

Low-level flyiong has also polluted lakes and rivers, destroying the areas where the Innu fish.

Most Innu still rely on traditional hunting and gathering methods for food, so this environmental degradation threatens their existence, Bacon said.

"There's not much of a future for the Innu, because we can't hunt, which makes us dependent on government welfare," he said.

Gerry Pascal of the Resource Centre for Non-Violence, which helped organize the protest, agrees.

"Hunting is important from a cultural point of view. Without it, they'll lose themselves," he said.

"Alcoholism, and the high suicide rate on the reserves are associated with the loss of their culture, their lack of identity," he added.

Low-level flight training has tormented the Innu for 15 years now, and there seems to be no end in sight.

Training sorties began in 1979 when Canada signed a bilateral agreement with Britain, and later with the U.S., West Germany, and the Netherlands. Since then, the number of missions has increased from 274 to a peak of 7,355 in 1992, which declined to 5,776 last year. The decrease resulted from the U.S.'s cessation of training due to the end of the cold war.

The Innu Nation, having never signed any land treaties with the Canadian or Quebec government, want to establish a territorial agreement as a first step toward keeping low-level flying from destroying their hunting grounds.

Last week, members of the Conseil des Atikamekw et des Montagnais (CAM), the Innu political body, met with Quebec Premier Daniel Johnson and set a deadline for the end of this year to reach an agreement in principle regarding land claims. They intend to have a final agreement within six months of that time.

A policy adopted by the Department of National Defence in 1986 designates sensitive areas such as Innu settlements, typical hunting grounds and areas with a high concentration of wildlife to be avoided by training flights.

But the Innu argue that the plan has proven to be mostly ineffective as a means of protecting Innu and the environment.

Ten Innu camps, for example, were disturbed by flights during the spring of 1993.

Since Innu hunters cover such great differences, it is difficult to designate areas as non-essential to their existence.

"The Innu claim that it's impossible to determine where the Innu will be, because (their hunting) covers such a wide area," said Pascal.

"(Low-level flight) causes a lot of damage, especially through the reduction of the animal population," said George Bacon, Band Council Chief of La Romaine, an Innu district in Northern Quebec.

"And, one can't avoid damage in terms of noise," he added.

Even the Federal Environmental Assessment Review Office, which monitors all federal projects, discounts the Defense department's environmental study as incomplete and erroneous.

CRTC stifling community radio

BY JENNIFER DITCHBURN

Non-profit community radio stations are being forced to sacrifice their social mandates to conform to CRTC restrictions on content.

Representatives from the National Campus Radio Association, Montreal's CKUT and stations from the maritimes are in Ottawa today to discuss Canadian Radio and Television Commission policy on sexually explicit material, not considered "of high standard."

In December, a Halifax station's license was reviewed by the CRTC after receiving complaints about two programs containing explicit material. The first aired in 1991, consisting of gays and lesbians talking openly about sexual acts. The second program involved a reading of erotica from lesbian Mohawk author Beth Brant. Both broadcasts were broadcast on Gay Pride Day.

According to the commission's ruling this month, CKDU's programming was not "acceptable under existing community standards." The station was instructed to come up with guidelines which would restrict sexually explicit material to after 9pm.

In addition, material deemed by the CRTC to be "in conflict with generally accepted audience values" must be put into the "proper context" and have "worthwhile educational value."

Brenda Barnes, former station manager at CKDU, called the ruling ugly and homophobic. She said both programs were suitable within the context of Gay Pride Day, and adequately advertised beforehand.

"They put us in the difficult position of letting us broadcast for marginalized audiences, and then tell us that our broadcast isn't suitable for our audience," Barnes said. "We think that the audience provides the marker of community standard."

While Barnes agrees with warning listeners of upcoming programming that might be explicit, she doesn't want to further marginalize groups by bombarding the airwaves with cautions, or relegating controversial shows to late time slots.

"If you're forced to do that, you're ghettoizing expressions of sexuality that are essential for the community," she said, citing AIDS awareness programs as ones which should remain on prime time.

Christof Migone, production coordinator at CKUT, echoed Barnes' concerns, saying he was "100 per cent anti-censorship."

"There is material out there which needs to be graphically explicit, whether sexually or violently," Migone said. "The broadcast act...isn't about progressing or evolving, it's just reinforcing attitudes which are already in place."

Migone added that the CRTC is misguided in the way in which it deals with community radio stations, harbouring a "homogenous", superficial notion of what they're supposed to accomplish.

"They've mandated us to be community-based, but they don't know how to deal with content," he said. "Part of our intention is to broadcast for our own community and be open to other groups."

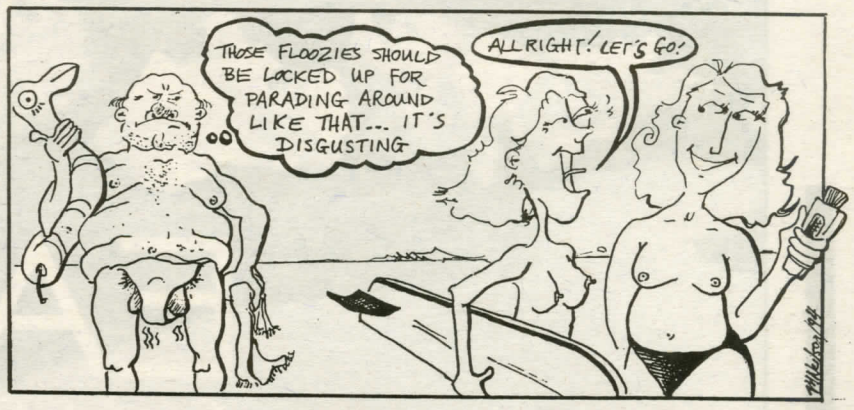
The session today was called by the National Campus Radio Association's Jeff Whipple, who Barnes insists does not officially represent the views of CKDU or any campus station.

Whipple says he hopes to clear up some of the confusion which chronically surrounds CRTC policy on explicit content and community stations.

"The commission's policy is sort of ad hoc, so stations are a bit hazy on it," Whipple said. "There's got to be a lot better communication between the two parties."

Whipple says he disagrees with any restrictions being placed on stations concerning explicit content.

"There really isn't any reason to avoid anything but hate propaganda or child porn. And when you put warnings on the air you're coming close to apologizing for the content," Whipple added.



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REAL Women complain about radio station

BY MICHAEL MAINVILLE

OTTAWA (CUP)—Another complaint has been filed with the Canadian Radio-television and Telecommunications Commission concerning programming on CKCU, Carleton University's campus radio station.

A complaint was filed last January, accusing some of CKCU's programming of being anti-Catholic. This month another complaint has been filed by REAL Women of Canada, a conservative women's lobby group.

The CRTC is a federal agency responsible for regulating Canadian broadcasting. It has the power to regulate the content of programs, issue broadcasting licences and revoke them.

The subject of the recent complaint was Kevin Gibbs, host of Defiant Voices, CKCU's gay, lesbian and bisexual issues program. In her March 7 letter to the CRTC, REAL Women of Canada's national vice-president C. Gwendolyn Landolt said statements by Gibbs were inappropriate for public airwaves.

On the March 2 program Gibbs criticized a press release issued that day by REAL Women. He primarily criticized a section of the press release dealing with REAL Women's statement that legislation on sexual orientation proposed by the Ontario government would likely be opposed by the majority of Canadians.

"A May 1992 Gallup poll has shown that 61 per cent of Canadians oppose legalizing homosexual relationships," quotes Landolt in her letter to the CRTC.

In the press release, REAL Women criticized provincial legislation which would, among other things, end housing discrimination against gays and lesbians.

In her letter, Landolt said Gibbs associated her organization with racism and anti-Semitism, thereby damaging the reputation of REAL Women.

Landolt's letter includes a transcript of some of the episode where Gibbs refers to the principles in the REAL Women press release, saying: "What is this crap? This is the same racist bullshit these people have been peddling forever, and it isn't any more valid now than it was 10 or 15 years ago, or in any other struggle."

In her letter to the CRTC Landolt said describing REAL Women in this manner is "completely unacceptable" and recommended "that immediate action be taken on this matter."

While CKCU has suspended Gibbs, station manager Max Wallace says it is for a different reason than his criticism of REAL Women policies. Wallace says he was suspended from broadcasting for two weeks because he used the word "bullshit" on air.

"CKCU has a policy against the use of gratuitous obscenity on the air," says Wallace.

Both Gibbs and Wallace say Gibbs was not suspended because of the content of his editorial.

Wallace says Gibbs being suspended following the complaint is "just a coincidence." He says the only way the REAL Women complaint is linked to the suspension is "in the sense that they brought it to our attention that he used the word `bullshit.'"

Just as he said in January with Eady's complaint, Wallace says he supports Gibbs's right to express himself freely.

Eady, a member of an organization called the Catholic Civil Rights League, has not had a response from the CRTC.

Eady claimed Gibbs and co-host Kerry Durant attacked both himself and the Catholic Church during Dec. 1 and Dec. 8 broadcasts, by making "a deliberate attempt to offend me and as many people of the Catholic faith as possible," wrote Eady in his letter of complaint to the CRTC.

The CRTC has yet to rule on Eady's complaint, following audio difficulties with CKCU recordings of the Dec. 1 and Dec. 8 broadcasts, which were blank. Following the CRTC's request for the recordings of these broadcasts, CKCU discovered that its equipment was faulty and the episodes were not taped.

Wallace says these complaints are starting to make him suspicious that CKCU is being monitored by a variety of right-wing organizations.

"The fact that REAL Women transcribed the entire passage word for word is obvious evidence that someone is monitoring us. I don't think it's in the habit of your average listener to tape record shows off the radio," says Wallace.

Marie Bender, an information director with the CRTC, says a decision concerning Eady's complaint will "come as soon as possible."

Bill Allen, CRTC's director of public information was unavailable for comment.

Bender says complaints such as these are filed and reviewed when stations' licences come up for renewal. CKCU's licence was last renewed in 1989 and if this year's renewal is a success, it will be extended until 1999.

However, Wallace says he doesn't think the complaints will have any effect on CKCU's upcoming licence renewal.

"CKCU has a very good reputation in the community and with the CRTC... We've proven that we are responsible over the years."

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Mohawks seek alternative to smoke economy

BY KRISTIN ANDREWS

MONTREAL (CUP)—They've taken down the orange plastic letters from a dozen signboards that used to lure Montrealers into Mohawk territory for cheap cigarettes. Most of the cigarette shacks in the south-shore community of Kahnawake had locked their doors within a week of the federal and provincial governments' decision to slash cigarette taxes over a month ago.

While Ontario and Quebec nicotine fiends have rejoiced over the changes, the cuts have meant a loss of over 300 jobs in Kahnawake. The community has to find a way to replace cigarette revenue.

'"It's easy to tell the difference since the cigarette trade is gone," said Davis Rice, a Kahnawake Band councillor. "Drive around and you see people just idly standing by."

Rice sets stake in a new plan for recovery which involves a roundtable discussion set for this spring between the Band Councils of Kahnawake, Akwesasne, and Kanehsatake.

Akwesasne is the Mohawk Territory on the U.S. border where most of the cigarettes were smuggled into the country. Kanehsatake was involved in the cigarette trade only marginally.

But the roundtable discussion can't just look to solve the problem of unemployment in the wake of the cigarette trade, Rice said. "We don't want handouts."

About half the residents of Kahnawake are already on some kind of government assistance, mostly because there has been no money available for strengthening the economic base of the community, Rice said.

The Bands have invited Federal Minister of Indian Affairs Ron Irwin and Solicitor General Herb Grey to participate in the talks.

"We want to talk about long-term economic development," he said. "We want to talk about taxation, customs and excise taxes, and about the jurisdiction of land."

A representative from Indian Affairs said Irwin would be willing to participate in the Round Table, but he can't commit until he sees a detailed plan.

One of the alternative economic initiatives Rice suggested was the Band Council's plan to open a casino in Kahnawake. The casino has been controversial both inside and outside the Mohawk community.

"There's no question that many people are taking another look at the casino option," said Kenneth Deer, editor of Kahnawake's newspaper The Eastern Door.

But Deer said a casino can't be the only answer. "We have to start looking into light industry, into making products," he said. Over 90 per cent of the people employed in Kahnawake work in service industries, he said.

But with the loss of money from cigarettes, "Nobody's spending." It's very difficult to start new business with no capital, he said.

Deer isn't so sure that the decline of the cigarette trade is a bad thing, however. A lot of people were employed selling smokes, and the people who made money on the trade were very generous to the community, he admits. (Cigarette money went to fund schools, sports teams and a bookstore, among other things).

But the presence of illegal cigarettes on the reserve attracted police attention. "There were always a lot of RCMP in the area, and that was a bad situation," he said. "There are people who are not sorry to see it end."

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Salvadoran election marred by fraud, charges Montreal observer

BY INGRID BEJERMAN

El Salvador had its first democratic elections in 20 years on March 20 but according to one Montrealer who was part of an official observer contingent, they were marred by electoral fraud and intimidation.

The elections were the direct outcome of a peace treaty hammered out by the FMLN and the army, ending El Salvador's decade-long second civil war in 1992. Although all parties from the political spectrum were included on the ballot, the elections proved to be a showdown between the right-wing ARENA party and the Farabundo Marti Liberation Front (FLMN).

About 4,000 international observers monitored the election process to assess its legitimacy. ONUSAL, the official UN observer mission, called the elections "acceptable" and free of grave violations or organized fraud.

But Montrealer Dennis Stimson has a different view of what went on in El Salvador on March 20th.

Along with Caryn Kewell and Sharon Di Fruscia, he monitored the election process on behalf of Montreal's Social Justice Committee.

"To begin with, so-called 'technical fraud' deliberately took place in the election process. [Its] cumulative effect has favored the right wing," Stimson said.

Stimson explained that historically El Salvador's elections have always been corrupted by fraudulent means, from coups to intimidation to ballots being stolen.

The Supreme Electoral Committee (TSE), a rightist organization responsible for running the elections, did most of the dirty work this time around.

"They proved to be quite successful," said Stimson. "First of all, in registering people to vote, the TSE ensured that all ARENA-supporters' names were on the list."

"They also took advantage of the fact that, due to the severe destruction of buildings that occurred because of the civil war, a great number of documents were lost," he said, "This is an easy way to manipulate who gets enlisted and who doesn't."

As a result, over 600,000 voting-aged Salvadorans were not registered to vote in the election.

"This was the fraud that occurred on the registration process. On the election day, a variety of violations also took place," said Stimson.

He explained that, in order to vote, campesinos (peasants) had to find their name on a list outside the voting office to ensure they were eligible to vote.

"A great number of them are illiterate - and you can imagine what happens when there are 300 people trying to see their name on the list, with no one to help them out," Stimson said.

The fact that hyphenated names are common in El Salvador made it even harder, because campesinos did not know under which name they would be enlisted.

"Besides, the lists that were inside the offices were not identical to the ones outside. So in many cases, voters would find their name outside and, to their surprise, they weren't enlisted inside."

Another problem encountered by Stimson was the "intentional slow-down" of the process.

"Voting offices were supposed to open at 7 am. The TSE purposely delayed this, opening them two hours later. Now, this may not sound like it would make a big difference, but a lot of campesinos would go back to work because the truck that had given them a ride to the voting offices had to leave at a certain time."

According to Stimson, the fact that the army was "making their presence" felt on the streets also...scared a lot of voters away."

Although the elections proved a disappointment for the FLMN, Stimson thinks they were an important step in the right direction.

For the Right, "the free election was the ultimate objective, but for the Left, it was only a hint that progressive social change is slowly taking place," he said.

He added that the only solution to El Salvador's problems is "continuous international pressure - the only thing that will really make a difference."

Sponsored by the Latin America committee, a conference on the elections in El Salvador and their outcome will be held at 7:30 p.m. tomorrow in H-110.

Immigrant workers—

BY BINDU MATHUR

rs. Yu (not her real name) immigrated to Canada from Hong Kong in 1978. She used to work as a sewing machine operator, but found the work too nerve-racking. Now she works in a non-unionized factory assembling jewellery boxes and is paid $5.85 per hour. Although she is paid overtime and for statutory holidays and receives the required break, Yu says the factory is very dusty and stinks from the metal and plastic used there. The fumes often make her feel sick. In the four years she has worked there, Yu says she has never seen an inspector come to check the circulation.

"We made a complaint to the foreman and he just opened the windows," she says, speaking through an interpreter. Yet she has no plans to file a formal complaint

"How can I make a complaint? I don't speak English," she says.

Yu says that some of the working conditions are unsafe. Employees work with small metal objects and often cut their hands. The factory does not provide band-aids, so workers bring their own.

Yu has been working at the factory for four years and has never received a raise. She feels it is unfair that she makes the same wage as people who have just started, because she works much faster than newer employees.

"I asked for a raise, but the boss just said that there's not enough business," she says. Workers who complain about their salary are told that if they're not satisfied , they can quit.

Yu says the factory has never informed her of her worker's rights. She has become familiar with them from talking with her friends and from a Chinese-language radio program

She says she stays at the factory despite the low wage and poor conditions because it's not easy to find another job.

Although factory workers like Yu are well protected under the law, immigrants working in factories are often unaware of their rights and are further handicapped by being unable to speak French or English. The problem is made worse by bad economic times: employers cut corners at the expense of the workers and workers suffer poor conditions because of the lack of jobs.

Sadequa Siddiqui, coordinator of the South Asian Women's Community Center, deals with many women working in Montreal's garment industry. Her two biggest challenges are making workers aware of their rights and getting them to speak out when their rights aren't upheld.

"There are no problems with the laws made to protect women. The exploitation in the workplace happens when women are not aware of these rights," says Siddiqui.

She says that the women she deals with can be found working in garment factories on St. Laurent from Pine Avenue all the way to the Metropolitan. The centre tries to inform women of their rights and encourages women to file complaints if they have been treated unfairly. They offer a brochure in eight South Asian languages outlining labour laws and giving information on how to act on any complaints.

But Siddiqui says it's not simply a matter of workers not knowing the language. She says that people are scared to speak out because they fear losing their jobs.

"When we were distributing the brochure, we didn't go directly into the factories. If the boss would have seen them with this brochure in their hand, they would be fired. We stood outside at lunch and after work or as they came off the buses for work and gave it out. Then they could fold it, put it into their pockets and read it later," she says.

Siddiqui says that women also fear repercussions at home if they decide to speak out.

"In our community, a woman works if the family really needs the money. If she causes problems at work and loses her job, she will be in trouble at home," she explains.

The centre will make a claim to the proper authorities on the worker's behalf, but Siddiqui says that it is difficult to get women to take it that far.

"It takes intensive convincing to make them come out and talk about it. If they're not ready themselves, how can I take their complaints to the commission (des Normes du Travail)?" she asks.

But when women speak out the results can be seen. Siddiqui tells of one case they dealt with recently with a woman who was pregnant and not feeling well due to poor ventilation at her workplace.

"We made a report and she went on the CSST (Commission de la Sante et de la Securite du Travail) Then they went to go and check out the place," she says.

But Siddiqui feels that ultimately employers have the upper hand. She points to the new changes in the Unemployment Insurance Act which states that workers who quit voluntarily or are fired are not eligible for unemployment insurance benefits. She says that this keeps workers trapped in jobs with poor working conditions and keeps them silent.

Although factory workers are well-protected under the law, immigrants working in factories are often unaware of their rights and are further handicapped by being unable to speak French or English. The problem is made worse by bad economic times: employers cut corners at the expense of the workers and workers suffer poor conditions because of the lack of jobs.

unequal rights

Link file photo

"They (employers) know they are quite protected by the laws and rules that they have. If people come out and talk, the employee will simply be fired," she says.

The Greek Women's Association also faces the challenge of making women aware of their rights. An effective method they have found is to offer Greek-language information sessions right in the women's homes.

Creative information sessions

Anastasia Dimitrakis, a coordinator of the 'Women in Progress' program, says the idea behind the program is to inform the community at its convenience and to encourage family and friends to participate.

"The sessions familiarize the whole family and the community. If a woman receives emotional support from her family and the community, this can help her to take action," she explains. Sessions usually consist of 10 to 15 participants.

Dimitrakis says a majority of the problems that women face is getting paid the minimum wage and sexual harassment.

"They are the victims. The economy is bad, there are not too many jobs and they have a lack of training and education and are prone to exploitation," she says.

The Association des Travailleurs Grecs dú Quebec has a social services department that deals with mainly garment industry and restaurant workers, predominantly from the Parc Extension area. John Manolis, animator for the association, says that they have been successful in educating the Greek community through the media. The association uses a Greek language radio program on Radio Centre-Ville to inform people of their worker's rights and of any changes in legislation.

"The day after the program our phone is ringing off the hook," Manolis says.

Although Manolis agrees that it is important for workers to speak out, he also feels that existing legislation is not being enforced.

"If you walk into a factory and you see no windows, that the garbage hasn't been picked up, that the air isn't very clean, or that the workers are forced to eat in the same area where they work. There is legislation for all these things, but the problem is the enforcement," Manolis says. "Either the inspectors are not showing up, or when they do they'll slap on only a $500 fine. We need stricter enforcement of the standards and larger fines—hit them where it hurts."

Manolis says that as long as employers are getting away with violating the laws, the problem will only get worse.

"The conditions the way they are, the problems seem to be spreading. Now (employers) have this notion that if they push them (the workers) around they can get away with it," he says.

The Commission des Normes du Travail recognizes the problem facing immigrant workers but can only act when a complaint is filed. Jocelyne Dulude, supervisor of the information department of the CNT says that the commission has staff speaking many languages, including Spanish, Ukrainian, Italian, Chinese and Vietnamese.

Mechanisms for immigrant workers

"For many years we have tried to get involved in reaching into the different communities," she says, adding that the CNT had set up a liaison to establish links with various ethnic groups. But Dulude admits there is only so much the CNT can do. "If they don't lodge a complaint, we cannot do anything," she says.

There are also unions that exist to protect the rights of the worker, but Siddiqui of the South Asian Women's Community Center feels that the unions are ineffective when dealing with the rights of immigrant workers.

"Unions usually don't take on one person's grievance," she says. Siddiqui feels that unions tend to take on problems that pertain to a whole group, rather than an individual.

But David Onyalo, national representative of the women's and human rights department of the Canadian Labour Congress says unions are trying to better represent their immigrant members. He sees immigrants as an opportunity to strengthen the union.

Onyalo says that the Congress has taken steps to meet the needs of the immigrant worker. The union has translated its material into different languages and pushed for employer-paid English as a second language courses. He also points to the Canadian Auto Workers Union in Toronto, who set up a storefront centre as a resource place for new immigrants, providing information and referrals.

But Onyalo agrees that unions are sometimes ineffective in dealing with immigrant workers.

"Immigrants see white, able-bodied males in the union. My own sense is that if immigrant workers approach the union and are intimidated, it is the responsibility of the union to make sure people can access the union without feeling intimidated. It has to be worked on from both sides," he says.

Onyalo thinks the problems that immigrant workers face stem from society's backlash against immigrants. "The problems of our society are spilling into the workplace. We must wage a political fight against the backlash and form coalitions," he says.

For factory workers, a part of the battle has already been won—the laws are in place and workers are increasing their awareness and speaking out. But in the case of home-care givers, or domestic workers, the battle is against already existing discriminatory legislation.

Domestic workers battling legislation

The issue centres around a federal government program that permits women to come here from other countries and work as live-in home-care givers for two years. After that time, they are eligible to apply for landed immigrant status.

But according to labour standards in Quebec, the minimum wage for live-in care givers is less than for those classified as live-outs. The minimum wage in Quebec for a live-in care giver is $227 per 53-hour week. As a live-out, the minimum wage is $5.85 per hour for a 44-hour week. But the law states that an employer can charge $33.56 per week for room and board. This means that a live-in home-care giver makes considerably less than her live-out counterpart. It also means that this wage discrepancy directly affects the women who come to Canada as a part of the care givers immigration program.

This is just one of the injustices that Denise Caron, director of the Association for the Defense of Rights of Household Workers, is trying to fight. The association not only offers services on an individual basis, but is trying to make issues of home-care givers more visible.

Caron says the wage issue is only one of many factors affecting home-care givers.

"Look at the reality of the live-in home-care giver. They are alone in a workplace with their employer. There is no opportunity for contact with other women. There is a lot of fear—fear of losing their job, of not finding new work, of not doing your two years (and risking eligibility for status) or of losing their place to stay," she says.

Another difficulty that home-care givers face is proper payment for overtime work. Caron says that this is a big problem for people in a live-in situation. A live-in care giver may be asked, for example, to babysit on her night off because she might be staying home anyway, but is never paid for working overtime.

Caron points out that home-care givers live in an invisible situation. There are no inspectors and no regulating body insuring their proper treatment. She says that nine out of ten are not receiving a proper pay slip. Often their T-4 tax form has not been calculated and the employer has neglected to pay into the employee's unemployment insurance.

Home-care givers invisible

Caron thinks it is important that women speak out against unfair treatment. "If you make a complaint, you do get results. We strongly support women to fight for their rights. It's important to show that other women have stood up for their rights and for women to learn from each other," she says.

Approximately 80 to 85 per cent of women on the care givers program are from the Philippines. Thelma de Jesus did her masters degree at McGill University on Filipino domestic workers in Montreal. Her work in this area led her to form Pinay, an organization for Filipino domestic workers. She has seen the effects of the stress that these women endure.

"We found one woman at the bus station. She had a breakdown and didn't know her name or where she lived." de Jesus says. She looks at the position of domestic workers as a kind of "modern-day slavery.

"The woman is bonded into the employers. She doesn't have the kind of freedom that others enjoy."

De Jesus also points out that often the women are in a weak financial position and this makes them put up with injustices in their work,

"They look at Canada and the United States as a greener pasture and then find out that it's not all milk and honey. But they'll suffer the exploitation and repression to send money back home to their families. They suffer alone, internally and individually," she says.

Although de Jesus believes in trying to make a difference, she sees the problem being much more global in scope.

"With the globalization of the economy, the women in the third world are being pushed out of their countries. The issue is a much bigger picture of the oppression created by big countries who go and exploit the natural resources of the third world to the point where jobs are not available there. So, then they come here and it's a vicious cycle," she says.

From her experience, de Jesus has found that when their two years as home-care givers are up, most of the women end up either as hospital aides or factory workers.

Ultimately, de Jesus feels that Canada is guilty of a double standard.

"In the eyes of the world we are the champion of human rights, but I believe that no country should open its doors to women being oppressed."

Smoke if you've got it

BY REID COOPER

It seems clichéd, the debate over the legalization of marijuana. The pros and cons have been discussed everywhere from cafés to the House of Commons. Politicians publicly denounce its use and privately indulge in its pleasures. One in ten Canadians admit smoking it. It is a large cash crop in America. Some say hemp (the plant that produces marijuana) is the wonder plant that will solve an energy crisis, clean up the environment and keep you in the same pair of jeans for a hundred years. It is illegal to grow and use.

In the 30's, the plastics and cotton industries in the States successfully lobbied for the criminalization of hemp when a new process for manufacturing hemp would make these industries nearly obsolete. Thus Americans and soon Canadians had one fewer right that freedom should have guaranteed.

The advocates of legalization contend that our rights and freedoms are and have been trampled upon, while the government cites health reasons for the continued breach of rights and freedoms. Both camps have strong backers. Clinton the draft dodger, of course, smoked dope, so did ex-PM Pierre Elliot Trudeau. The Canadian Bar Association and the Canadian Medical Association both agree smoking pot should be decriminalized.

The debate goes on and on and on with few results. Lately, the media has been reporting on Bill C-7 which, if adopted, would legalize commercial growth of low THC hemp in Canada. (THC is the chemical which produces the high.)

However, the "Control of Drugs and Substances Bill" also increases the maximum fine for first-time possession under summary conviction from $1000 to $2000. One step forward two steps back. The sad truth is that smoking marijuana will probably not be legal for a very long time in Canada due to international pressure—"the war on drugs" and traditional media-influenced public opinion.

If you support the government's suppression of freedoms, and believe that laws are never legislated against public interest, well then Mary Jane...go home. If you smoke weed, or believe that our rights in this area should be reinstated, then there is action you should take, and there are things you must know...

There are many organizations throughout Canada that support the legalization of hemp. Mike Bourque of Hemp Canada in London Ontario lists his organization's objectives as "Education, advocacy and support". Hemp Canada collects information on all aspects of hemp, including recreational use, medical use and industrial use. Their newsletter, The Legalizer, is published eight times a year by Hemp Canada, and is available to everyone for $10 a year.

Bourque suggests people wanting to take action for legalization should write their members of parliament as well the ministers of agriculture, justice and the prime minister. Bourque feels it is imperative that people do take action quickly as "statistics of people being killed in drug raids for a few grams (of weed) are becoming all too familiar". Twenty-one thousand Canadians were charged in 1991 for possession of what Bourque calls "a much safer and less addictive drug than alcohol".

Although she was busted six months ago for cultivating eighty plants, Sheila Steele of Saskatchewan's United Hemp Foundation is undaunted, "They haven't shot me yet," she said.

"But they can get a warrant and turn your life upside down. It's extraordinary—our bodies are our own to do with what we please and Marijuana shouldn't be lumped in with drugs that can kill you," she said.

Closer to home, the Concordia Q-PIRG umbrella supports the Hemp Awareness Group, which advocates environmental uses for hemp (not smoking).

While there was a smoke-in organized in Montreal over the summer, there is not a group in Montreal that openly advocates the smoking of marijuana.

The Ligue Anti-Prohibitioniste Mondial de Quebec at the Université de Montreal can offer some assistance in getting in touch with legalization activists in Montreal, but the group itself does not publicly advocate legalization.

Section 8 of the Charter of Rights and Freedoms protects citizens from unreasonable searches and seizures. However this law does little for the pot smoker. Section 10 (1) of the Narcotics Control Act stipulates the legality for a peace officer to enter any building except a home, search the premises and the people in the premises, if the officer believes there is a narcotic on the premises.

To enter a house an officer needs an easily obtained warrant.

A cop at station 25 who did not want his name published says he goes by the "ordinary reasonable person" rule, to determine if he has the right to search individuals anywhere at any time. If an ordinary person knew someone was in possession of drugs, say the next door neighbor of a dealer, a cop could search the premises, and anyone in, or leaving the premises.

While this sounds like the MUC could be breathing down your neck the next time you buy, the cop explained the MUC usually buys drugs with marked bills to produce evidence against that person.

The MUC has a zero tolerance policy which gives an officer the right to arrest someone no matter how much dope that person is carrying. Fortunately many cops who find a gram or less are more likely to throw the dube away, rather than spending the hours it takes to write up a report.

Books and Magazines

The Emperor Wears No Clothes by Jack Herer.

Hemp: Lifeline to the Future by Chris Conrad.

High Times: buy this magazine at Le Stand on the corner of Duluth and St. Laurent for $6 or write them at P.O. Box 410, Mount Morris Illinois, USA 61054.

Organizations

Hemp Awareness Group, Montreal, call Andrew Bennett at 848-7585.

Ligue Anti-Prohibitionist, Montreal, 343 5864.

Hemp Canada, P.O. Box 37154, 769 Southdale road east, London, Ontario, N6E 1B0.

United Hemp Foundation, Saskatoon, Saskatchewan, (306) 683-0149.

On April 5th, 6th & 7th, a student referendum will be held on Concordia's new Recreation & Athletics Centre. Students will be asked to say yes or no to contribute to the new facilities. The students' contribution will be one half of the $30 million cost ($2.50-$4.00/credit for the first 5 years and $4.00-$6.00/credit for the next five years.) The university is committed to raising the balance. The next four pages provide a closer look at the proposed facilities.

Recreation & Athletics Supplement

This supplement was produced and paid for by the Department of Recreation & Athletics

Executive Summary Report

In the mid-1960s, a sport and recreation facility was contructed on the campus of Loyola College, an institution of approximately 3,200 students. This facility contained an ice arena, single gymnasium, and support space that well served the student population at that time.

In 1974, Concordia University was formed when Loyola College and Sir George Williams University merged. Now, approaching the mid-1990s, this facility is being used - essentially unchanged since the original construction - by over 28,000 undergraduate and graduate students presently enrolled at Concordia University.

Quite simply, the existing facility cannot support the recreation and varsity programmes of an institution almost 10 times larger than at the time of completion of construction.

Because of the serious facility shortfall, the Victoria, B.C. office of Johnston Sport Architecture was retained to conduct a facility feasibility study with respect to the long-term sports and recreation facility requirements of Concordia University.

The study was focused entirely upon the Loyola Campus site, which presently contains the existing sport and recreation facility, a precast concrete grandstand and main stadium field, and two additional natural-grass playing fields.

When complete, the site will include expansion of the existing building, a fieldhouse building, and a newly-developed and reconfigured outdoor field sports area, which will consist of an artificial-turf playing field and two natural-grass playing fields.

As well, the existing grandstand structure will be re-located to the opposite side of the main stadium field from where it is currently placed.

With respect to the requirements for indoor space, it is proposed that the expansion of the existing facility be developed in three phases.

The initial phase would consist of two separate action plans. This is required so that after the first construction contract is completed, personnel and activities can be relocated to the new facility.

Following the initial construction phase, work on portions of the existing building area will commence. Specifically, the proposed phases include:

PHASE 1A

Aquatics Centre, complete with eight-lane, 25-metre (37-metre total) programme pool and shallow-water teaching pool, waterslide, theraputic hot tub, and children's pool.
Expanded change-room facilities including men's, women's, and family change-rooms.
Administration office area including the Fit for Life Centre
Equipment and laundry room, and storage areas.
Fitness centre and weight training studio.

At the end of this phase, the occupancies from the Link Building will be moved into the new facility. Subsequently, the Link Building will be demolished and the new structure, which physically connects level-by-level to the new facility, will be constructed.

PHASE 1B

Sports Medicine Clinic, including treatment areas, examination spaces, and administration office areas.
Aerobics activity areas.
Locker room renovations under the existing gymnasium.

PHASE 2

Triple gymnasium including seating for approximately 3,000 spectators and associated spectator-support areas
Varsity change room core including 14 assigned team rooms and visiting team rooms.
Varsity treatment and training includes a 65-metre sprint area
Student lounge and banquet hall space.
Combatitives and dance studio.

PHASE 3

International-sized ice arena, including seating for 1,250 spectators and associated spectator-support areas.
Six public change-rooms, two referees' rooms, skate sharpening and rental areas.

Ideally, from the planning and operational perspective, Phases I and II should be constructed concurrently.

Certainly, the availability of funds will dictate the feasibility of combining phases and building a large facility immediately, and, thereby addressing the programme shortfalls as soon as possible.

Common questions answered

WHAT'S IN IT FOR THE STUDENTS?

Aside from the obvious increase in recreational programming and space there are a number of other benefits. The largest of these will be greatly needed employment opportunities that have been guaranteed to be offered to Concordia students and graduates.

Part time student employment such as pool staff, life guards, equipment staff, laundry staff, food and beverage service workers, fitness instructors, weight room attendants and many more opportunities will exist.

Summer employment as camp councilors, coordinators, facility assistants and first aid staff will be created. Career opportunities will exist for fitness specialists, sports administrators, squash pro's, pool managers and other positions will be available.

Students will be able to purchase a reduced rate membership to the new facility for three years after they graduate enabling them to recover all of the money they have invested into the project. The University is working diligently on the fee increase structure so that initial fee increases in the first year for a full time student could be as low as $60, but no more than $100 a year.

Excess revenues from the project will be funneled back into the University in order to finance other badly needed facility projects and equipment purchases. No other presently planned projects or purchases will be effected by the creation of this project.

WHAT HAPPENS IF A STUDENT CAN'T AFFORD THE INCREASE?

In an agreement signed by all the student leaders it was agreed that no student will be limited from attending school or graduating if he or she can not afford to pay. There will be a method developed for financially disadvantaged students to be exempted from this program.

AREN'T THERE MORE IMPORTANT THINGS WE NEED TO BUILD OR BUY?

Contrary to what is commonly believed, recreational programming at Concordia has stood patiently waiting for close to 30 years for an upgrade to facilities originally built to service the 3,000 students at Loyola College. Projects such as the Bryan building, the Campus Centre, the Vanier library extension, the McConnell library and Reggie's Pub have all been created during this time. It is only the normal course that the University attempt to fill a void that has existed for so many years.

WHO WILL MAKE SURE THAT THE STUDENTS INTERESTS ARE CONSIDERED?

A Recreation and Athletics Advisory Committee will be struck consisting of 50% students and 50% administration to oversee the facility and to make sure that it is run in the best interests of the students.

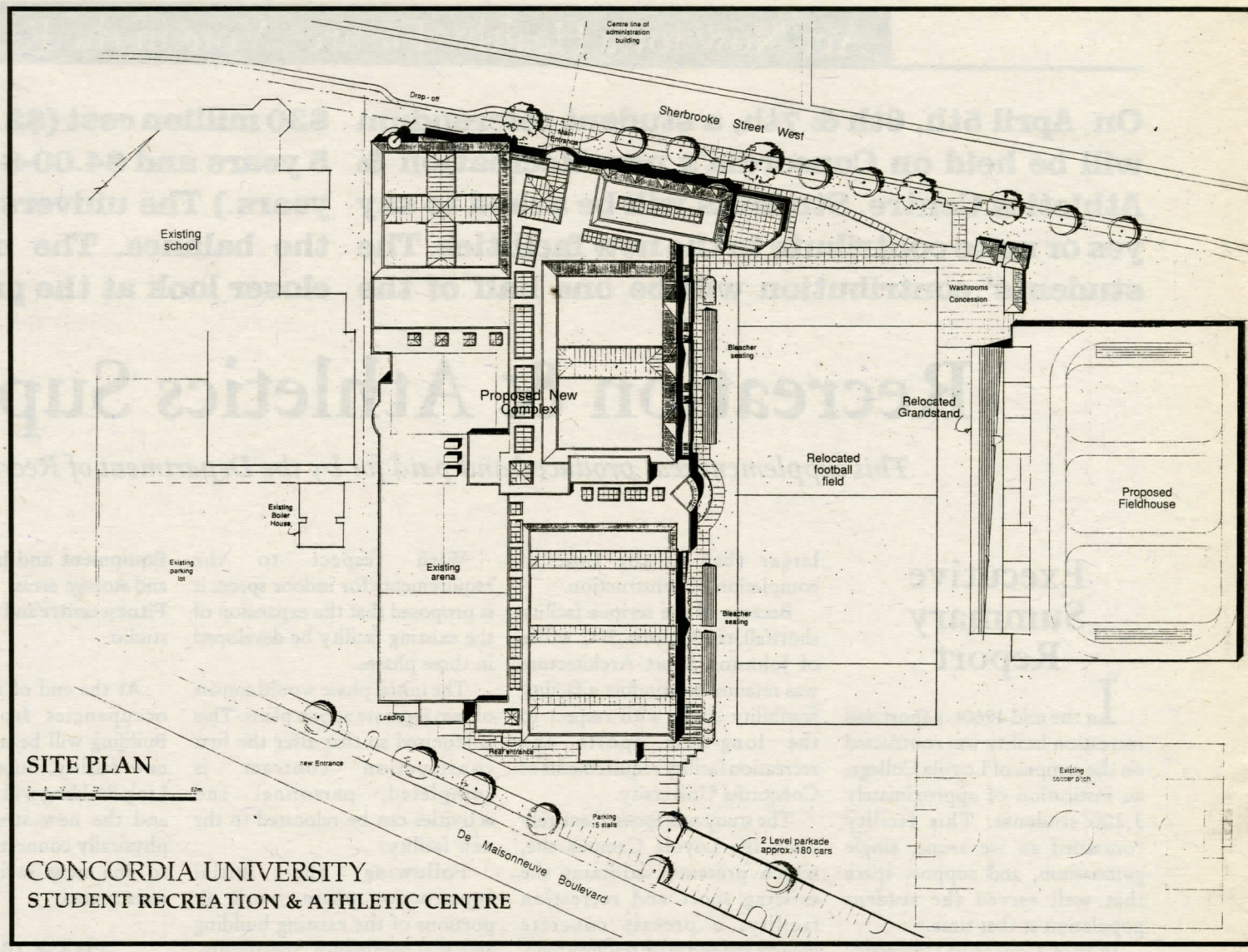
WHY DO WE NEED THE MONEY SO FAST?

The project is being financed aggressively so that it may be completed in a two year time frame. This will prevent massive cost overruns that would occur if the project was financed and projected over many years. The present interest rates and inflation rates make this period a perfect one for the building of a new facility.

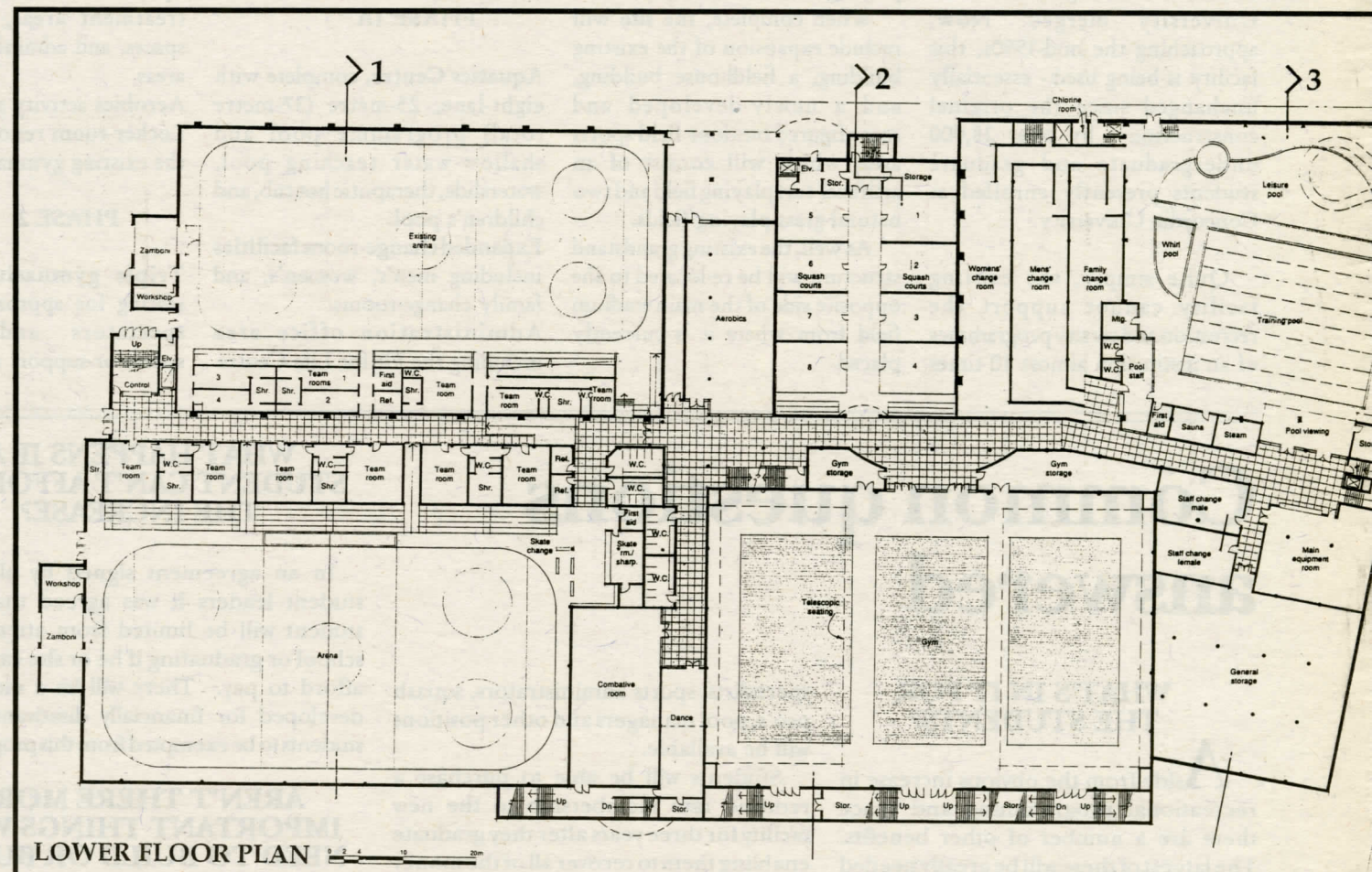
This supplement was designed and produced by Arne Morten Rolseth and Scott Motlik.

ADVERTISING SUPPLEMENT

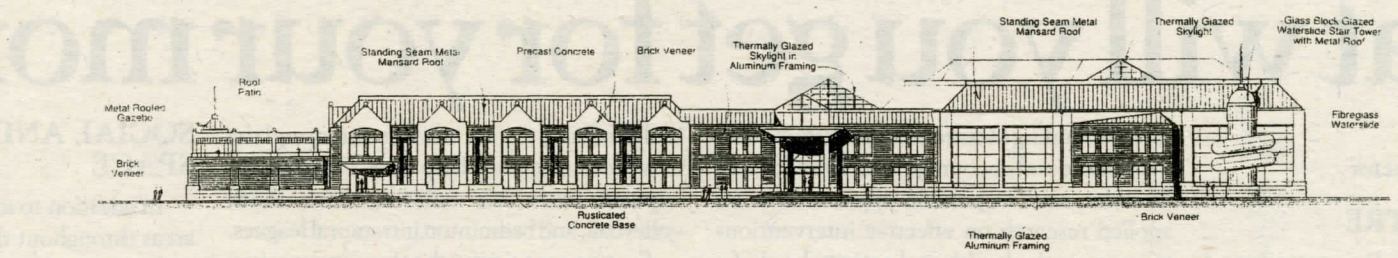
This is what the new Concordia athletic facilities will look like



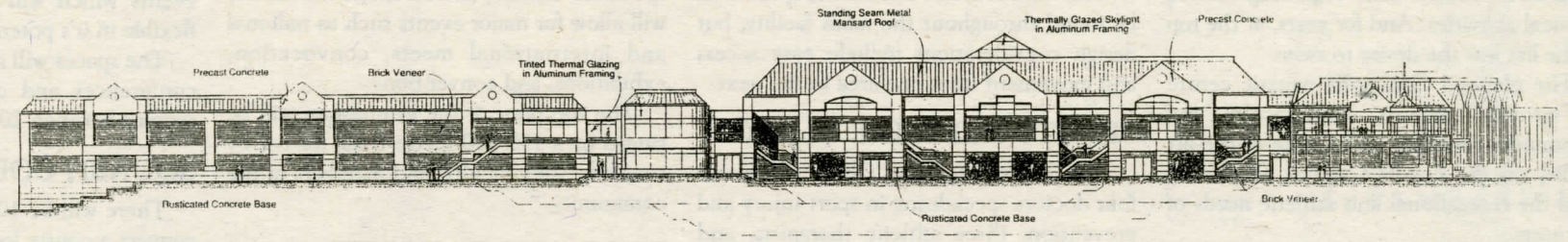
Top left: Features site plan of relocated football field and aerial view of proposed new complex.



Bottom left: Lower floorplan showing new gym, pool and ice arena, as well as existing arena.



NORTH ELEVATION



EAST ELEVATION

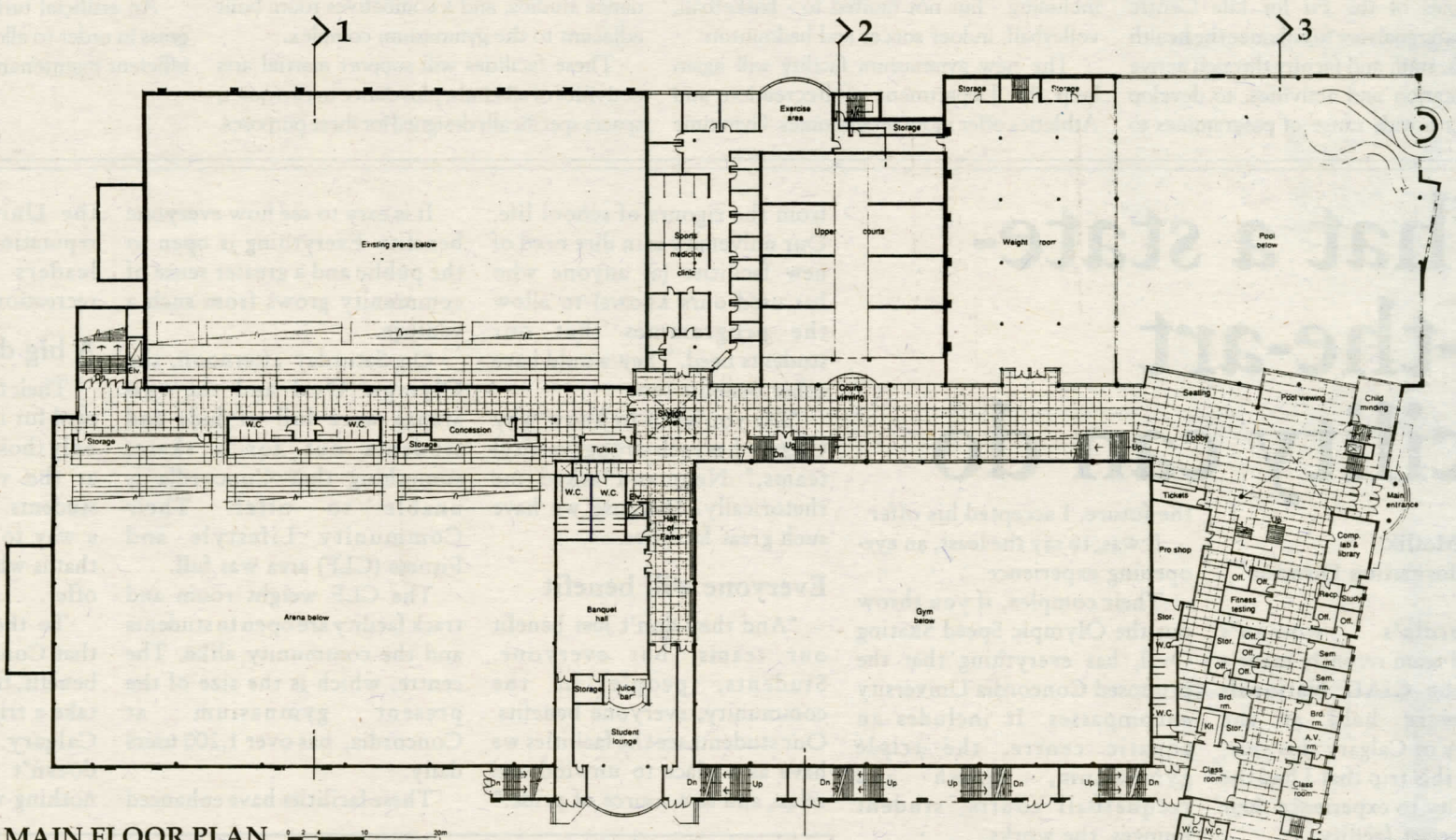
ASSOCIATE ARCHITECTS
JODOIN LAMARRE PRATTE ET ASSOCIES ARCHITECTES

PROJECT ARCHITECTS
JOHNSTON SPORT ARCHITECTURE
Victoria Calgary

CONCORDIA UNIVERSITY

STUDENT RECREATION & ATHLETIC CENTRE

Top Right: Student Recreation & Athletics Centre. Drawing shows north facade towards Sherbrooke St., and east facade towards Montreal Institute for the Blind.



MAIN FLOOR PLAN

CONCORDIA UNIVERSITY

STUDENT RECREATION & ATHLETIC CENTRE

Bottom right: Main floor plan showing weight room, sports medicine clinic, banquet hall and amphitheatre.

Act Now for a Healthy Future - VOTE in the Referendum

UPPLEMENT

What will you get for your money?

By Scott Motlik
Sports Information Director

AQUATICS CENTRE

The Department of Recreation and Athletics has routinely surveyed the Concordia student body regarding desired physical activities. And for years, at the top of the list was the desire to swim.

The planned Concordia aquatic centre will provide students, staff, faculty, and community residents will a state-of-the-art facility on the Loyola Campus which will fulfil the recreational and athletic needs of the users.

The facility will be specialized in its design to attract a wide variety of users. It will feature a waterslide, a tots pool, whirlpool, dry and wet sauna, and an eight-lane 25-metre pool for laps, recreation and competitive programmes.

FIT FOR LIFE CENTRE

The Fit for Life Centre incorporates several activity areas, including educational spaces, a fitness centre, weight areas, lifestyle, health and fitness assessment spaces, jogging and short-course track areas, squash courts, combatives, aerobics and dance areas, and a childminding area.

The goals of the Fit for Life Centre programmatic goals are to enhance the health of students, staff, and faculty through active living education and activities, to develop and deliver a wide range of programmes to the surrounding Montreal community in order to promote and encourage healthy and active lifestyles, and to provide opportunities for applied research on effective interventions to improve the health and activity level of a variety of populations.

The various Fit for Life Centre spaces will be found throughout the main facility, but design considerations include easy access and movement from one area to the next.

SPORTS MEDICINE CLINIC

The Sports Medicine Clinic will house four doctors specializing in sport injury and prevention, three athletic therapists, and three physiotherapists who will serve and take care of treatment for the general public, students, and student-athletes.

The Sports Medicine Clinic will be located on the main floor with easy access from the street. Its location will be central to most recreational and activities.

GYMNASIUM COMPLEX

A triple-gymnasium complex will be constructed in the space that is currently occupied by the football stadium. There will be playing surfaces for a variety of activities, including - but not limited to - basketball, volleyball, indoor soccer and badminton.

The new gymnasium facility will again help the Department of Recreation and Athletics offer more programmes. Gym time in the existing facility is at a premium and the new complex will help the Department expand upon it's existing basketball, volleyball, and badminton intramural leagues.

Seating capacity for the three-gymnasium complex is 3,000 people. Not only will the spectator capacity increase, but the facility will allow for major events such as national and international meets, convocation, exhibitions, and conventions.

The top floor of the gymnasium will be ringed by a 150-200 metre track for use by students, staff, faculty, and members of the community.

FOOD AND BANQUET SERVICES

There will be several places in the new facility where customers can find nutrition they require. There will be juice bars, concessions, a cafe, and several student lounge areas placed throughout the building.

As well, there will be a banquet hall that will have a seating capacity of 250 people. These areas will have a serving kitchen attached for receptions and banquets.

AEROBICS, DANCE, AND COMBATIVES AREA

There will be an aerobics studio, two dance studios, and a combatives room built adjacent to the gymnasium complex.

These facilities will support martial arts activities of all kinds, plus dance in two quiet, spaces specifically designed for these purposes.

SOCIAL AND CONVENTION SPACE

In addition to food services, there will be areas throughout the building for socializing and relaxing. As well, the availability of large and small spaces for conventions and special events which will make this facility very flexible in it's potential event management.

The spaces will allow for various types of conferences and conventions for groups ranging between 20 and 250 persons.

SQUASH COURTS

There will be 10 squash courts and two convert-a-courts located on the lower and main floor of the facility. Adjacent to these courts on the lower level is an aerobics studio and, on the main floor, is a small exercise area.

These courts, which will be open to all students, will be housed in the current facility after it is renovated. They will be conveniently located next to change rooms and the Sports Medicine Clinic.

STADIUM

The stadium grandstand and the football field will be relocated to the east of the current facility.

An artificial turf surface will replace the grass in order to allow for maximum use and efficient maintenance.

What a state-of-the-art facility can do

By Scott Motlik
Sports Information Director

Concordia's women's basketball team recently made a trip to the CIAU Nationals which were held at the University of Calgary this year. It was on this trip that I had the opportunity to experience their state-of-the-art facility.

The team went to the Jack Simpson Gymnasium shortly after their arrival in Calgary, and there I was met by Jack Neumann, the Sports Information Director for the University of Calgary. We met inside their triple-gymnasium complex, which seats 4,500 and has a marvellous basketball court. He asked me if I wanted to take a tour of the facilities and, after seeing what our gymnasium could look like in the future, I accepted his offer.

It was, to say the least, an eye-opening experience.

Their complex, if you throw out the Olympic Speed Skating Oval, has everything that the proposed Concordia University encompasses. It includes an aquatic centre, the triple gymnasium, squash and racquetball courts, student lounges, the works.

If you have enough vision, it was like seeing into the future, and the future is definitely something that Concordia students should try and see.

Our present facilities are inadequate (and that term should be used very loosely). They are also among the worst in Canada.

Fitness is a very important part of a healthy student lifestyle. It relieves stress and allows students to relax and get away from the rigours of school life. Our university is in dire need of new facilities (as anyone who has used ours knows) to allow the programmes that our students need. They would have other benefits too.

"Do you want to know why Calgary has such strong (varsity) teams," Neumann asked me rhetorically. "Because we have such great facilities.

Everyone will benefit

"And they don't just benefit our teams, but everyone. Students, people in the community, everyone benefits. Our students see the facilities we have as a place to unwind and relax, and as a source of pride."

It is easy to see how everyone benefits. Everything is open to the public and a greater sense of community grows from such a venture.

On Saturday afternoon, the Olympic Oval and the two arenas were full of kids and students out for a skate, something that Concordia is unable to offer. Their Community Lifestyle and Fitness (CLF) area was full.

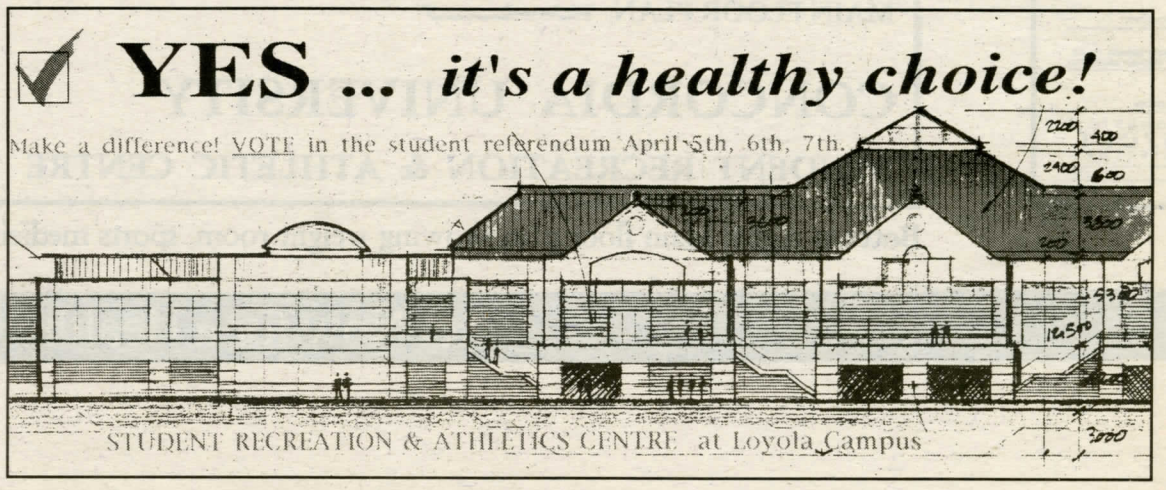
The CLF weight room and track facility are open to students and the community alike. The centre, which is the size of the present gymnasium at Concordia, has over 1,200 users daily.

These facilities have enhanced the University of Calgary's reputation in the community as leaders in the fitness and recreation field.

A big drawing card

Their facility is also a drawing-card for incoming students, not only those who wish to compete at the varsity level, but all students. They see the facility as a way to enjoy themselves and that is what Concordia hopes to offer.

To those people who doubt that Concordia needs, or could benefit, from new facilities, I say take a trip to the University of Calgary. If what they have doesn't change your mind, nothing will.



Freedom of mobility

BY INGRID HEIN

"I remember getting into this one car when me and a friend were busted and hitching to Lachute; the guy was a freakin loony!

"My friend had to hold on to the steering wheel while loony was pouring his coffee going 160 miles an hour.

"After two hours of insane pedal-to-the-metal driving he drops us off on the side of the road in the middle of nowhere insisting that it was a good spot to get picked up," Ted paused, as he took a sip of his luke-warm coffee, and his eyes lit up as he shook his head.

"...not a car in sight!" He said, "So we figger out that we're way past St. Donat and so we start walking.

"We walked for two days. I was so dehydrated when I got home, I could hardly tell my girlfriend what happened."

Almost anyone who has been hitchhiking has a tall tale to tell. Some funny, some sad, some scary, and others downright horrific.

In 1978, when Ted was hitchhiking, the rules of the road, humanity and trust were quite different than they are today.

It was very common to see three or four people, thumbs out on the side of the highway with a destination sign in their other hand, duffel bag in the grass. There were signs issued by the Ministry of Transport that read, "Please pick up hitchhikers." Now the signs read "Hitchhikers will be prosecuted," and the official reasons have nothing to do with getting stranded in St. Donat or getting killed by a highwayman.

"It's because we don't want people stopping traffic," said Officer Pierre Fortin.

"The fine is twenty-five dollars, that is, if you're standing on the road. If you're standing on the sidewalk, there is no fine.

"Municipality by-law 11-1, article 448 states that it is illegal for a pedestrian to be on the street for the purpose of soliciting transportation."

Officer Pierre Fortin added that he couldn't remember the last time an officer bothered to issue a ticket for that.

"They don't arrest you for hitchhiking," said retired hitchhiker Pearson. "They arrest you for vagrancy, especially in the old days, when everyone on the road was there because they had no money and no ambition to stay put in their town; now people hitch for different reasons, most of them have a destination, a goal.

We used to believe that the grass was greener on the other side of the fence, that's why we split town."

Pearson expressed his anger towards cops (in those days), "They didn't really care that you were hitchhiking, it was just that if you looked like a hippie, they wanted to get you for something, and we all looked like hippies to them on the road."

Professor James Hayes, a retired hitchhiker, agreed, "I remember I was hitching in the States in the 60s, and I got into the car with a crazy group of Puerto Rican guys who didn't speak any English. I was a little scared. They started speeding, and the cops caught up with them. They searched the car and found knives hidden under the seat, and they asked me where I my draft card was, of course I'm from Canada, I said. And so they took me in for illegal immigration. I got a court date, tricked into pleading guilty with a fine to pay with the last of my money, and as soon as I stepped out of the courthouse, they arrested me for vagrancy, three weeks in jail."

Today, hitchhikers see the risks much differently. They are not afraid of cops, "They don't bother you at all," said Steve Higgins, who hitchhiked across Canada twice last year, "but you've gotta watch who you're getting into the car with; it's safer in the daytime than at night.

"The way I look at it, is that hitchhiking is only as risky as picking up a hitchhiker."

So the tables have turned. In the past, hitchhikers were scared of cops, not people. Now, hitchers are scared of people.

"You've got to be on your guard," Steve Higgins said, who hitchhikes frequently between Montreal and Toronto, "But then again, you have to lure people into picking you up. I find that carrying my guitar helps. But the best story I've heard is the guy who carries his stuff in a portable gas tank, you know, one of those red ones. He always gets picked up really quick. You've got to look harmless, and hopefully your ride will be safe."

Being political and getting it left

BY CAROL MCQUEEN

Political correctness is a term shrouded in controversy. No one defines if in the same way and no one appears to like it even though they agree with the anti-racist, anti-sexist and anti-homophobic views at its core.

"PC is used in a lot of differenct ways," said Brian Walker, a political philosophy professor at the Liberal Arts College, "It is used to describe multiculturalism, and to open norms to a diversity of ethnic groups."

"It is also used to critique everyday comportment in academic circles," he added.

Walker acknowledges that PC's goal of integration is essential to campus life, but wonders if it has failed in practice.

"Its goal was to make people more comfortable in public. Has it, or has it increased animosity between various groups? PC has made most people wary and uncomfortable, wary of each other, wary of their own behaviour," he said.

Faye Trecartin, a feminist and a lecturer in Languages at McGill University, uses gender neutral language when she teaches so everyone in the class will feel included in the discussion.

Yet, she dislikes the term PC.

"Political correctness has a negative connotation, which is bandied about in the media," she said.

Trecartin doesn't like to use PC rhetoric in class because white males feel excluded and blamed for all the errors of history.

"They feel that they are the ones being silenced. I want to make sure the class remains open. A balance is needed," she said.

Concordia's Acting Code administrator, Marie-Andrée Robitaille, adheres to the university's "politically correct" principles of conduct which state that every member of the community has the right to freedom of discrimination on such grounds as sex, sexual orientation, race and religion.

But she still feels a certain wariness with regard to political correctness.

"We have to be careful, but PC should not stop us from doing what we want," she said.

"The tone and the way we address people are more important than the words we use. You cannot assume you are being discriminated against if someone uses wrong words. Not everyone knows what the proper terminology is," she added.

Robitaille feels that PC can sometimes degenerate into finger-pointing.

PC: Then and Now

Neither Walker, Trecartin or Robitaille are racist, sexist or homophobic. Most people would label them "politically correct." Yet, all of them have reservations about PC.

Therefore, the problem with PC is not what it actually stands for, but with the confusion associated with its meaning and the way certain groups have appropriated it in self-fulfilling fashions.

A little bit of history is in order.

The term "political correctness" originated in the early part of the century, when Marxists used it to describe and enforce conformity to their preferred ideological positions. Movies, articles and opinions were labelled politically correct or incorrect depending on whether or not they espoused predominant Marxist views. No negative connotation was associated with the term until Stalin signed a pact with Hitler in World War II, and Marxists around the world were obliged to adopt the "correct" position in favour of Stalin's action. Such a position was considered ridiculous, a betrayal of socialists ideals, and the "politically correct" stance was denounced as a means to encourage blind loyalty over compassion and sound politics.

In the late 70s, the Left adopted the term again, this time in a self-mocking manner. It was a humourous way of joking oneself into honesty, of realizing how far the leftist middle class was from a truly Marxist ideology. "It's not politically correct to watch pornography, but would you like to see a film tonight?" is an example of such playful joking.

"PC was a term used by people on the left in the late 70s and early 80s," said Gary Kinsman, Toronto anti-censorship activist and the author of *The Regulation of Desire: Sexuality in Canada.*

"It was a criticism of moralist forms forms of politics, such as arguing that there is only one politically correct form of sexuality. PC was mentioned in a progressive context and had some use as a form of social critique," he added.

This New Left stood for anti-racist, anti-sexist and anti-homophobic ideologies. The term PC gradually became associated with this framework of openess.

Such leftist action shocked the right into reaction. It appropriated the term PC and inverted its meaning to suit its own purposes. Progressive forces were now labelled as censorship watchdogs who desired to repress freedom of speech and silence the "politically incorrect."

"The term has been uprooted," said Kinsman.

"It has now been redefined and used by the rightwing to beat back any form of liberation movement. The second anyone utters PC, they are linked to the rightwing agenda," he added.

It is a blow from which the term PC never quite recovered.

PC and Power Games

PC as a blanket term allows many groups to adopt it without necessarily adhering to an open, diverse agenda.

"PC has opened doors to a lot of ambushing," said Prof. Walker, "People can ambush each other with PC calls."

"I think PC tends to be employed by some people to shut others up," he added, "PC looks good on paper, but it has tremendous side-effects."

Trecartin of McGill agrees that PC is never objective.

"We live in a lobby group society. Power is everywhere. That PC could be used in a non-neutral way is impossible," she said.

Professor Harvey Shulman of Concordia's Political Science department also argues that PC does not work in practice. Instead of leading to a climate of openness and democracy, PC in codified form and sanctioned by the majority can lead to rupture.

"An open debate on ideas is crucial to democracy. To define democracy in terms of goals as opposed to openness inevitably leads to a form of division. It makes a university a difficult place to function in," he said.

He thinks each individual needs to be as fair and as tolerant as possible, particularly professors.

"Are we open when we teach, are we tolerant, are we respectful of ideas which are not our own?" he asked.

But he sees a difference between intolerance and challenging peoples' ideas.

"Being insulted and offended can be good. It is part of the learning process. I do not include in this process personal offenses from professor to student," said Shulman.

Kinsman agrees.

"The idea that people have no right to be offended is wrong," said Kinsman, "Education is about being offended, otherwise university is not a challenging place."

"Systematic offense to repressed people is a problem, but offense in general is not," he added.

Opposed to Harassment

Although PC as a tool to enforce conformity in university appeals to few, institutional bodies dealing with complaints of sexual and discriminatory harassment are deemed essential.

"Discrimination is a major concern of bureaucracies. It is tremendously important that people feel they have a place to go if they feel discriminated against," Walker said.

"But a bureaucracy is a very inefficient thing. It doesn't have a lot of finesse in judging. Giving it power to control language and professors is dangerous, a naiveté," he added.

Sally Spilhaus, sexual harassment officer at Concordia University, agrees that dealing with complaints of discrimination and sexual abuse is not the same as sanctioning PC at an institutional level.

"We don't have a speech code at Concordia. People have different ideas about what is offensive and what is harassing," she said.

"We must be mindful of the difference between being offended and being harassed. The procedural complaint] code gives the University the means to ensure reasonable standards of respect and behaviour, and to guard against discrimination," said Spilhaus.

Trecartin of McGill also stresses that students need some form of protection against harassment.

"It is ridiculous to think that some professors would not take advantage of their positions of power. It's a small minority, but students need some form of recourse if it happens," she said.

Diversity, Openess and Tolerance

Critiquing PC is touchy as any disapproval of it is associated with rightwing attacks which labelled political correctness as intolerant of views which are politically incorrect.

But this is not always the case.

PC does not work well at an institutional level, and the media has steeped the term with such negative connotations it cannot appeal at any level.

"I don't find the term PC of any use anymore. It does not benefit anyone," said Kinsman.

Trecartin agrees. Last year she taught English in France, discovering how effective their social policies were, particularly with regard to women's rights. For example, France has state sponsored daycare.

"There are real lacks in our society with the way women are treated. You need discourse on the topic. But the rightwing comes along and says you're being politically correct, instead of dealing with the issue," Trecartin said.

She argues that the right's PC rhetoric mystifies the problem, deflecting attention away from real issues.

"I am absolutely against any form of censorship. Focussing on PC is a form of censorship," she said.

Prof. Walker thinks tolerance of diversity has increased substantially over the past two decades, without the help of PC.

"In the past 20 years, an immense change has occurred, just through general changes in culture. We don't hear "faggot" anymore, and there are no police forces on campus," he said.

He believes that most people now have some knowledge, for example, of what gay people go through. It may be shaky and partially mistaken, but it still exists. PC was not at the root of this awareness.

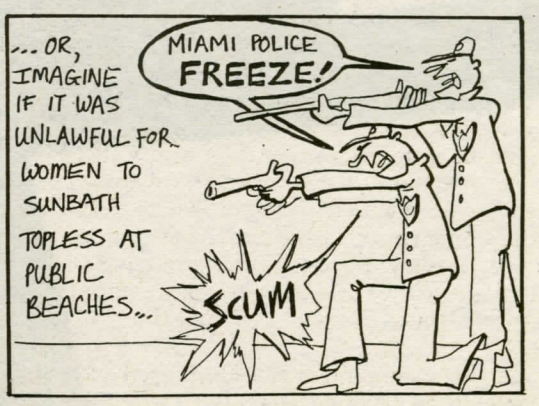
"The process of creating respect and knowledge is a very complicated one. PC is a quick fix. It wants an additional set of rules to be applied toward content of speech, but ignores true diversity and cultural difference," Walker said.

"After 10 years of PC, no one is ahead," he added.

Kinsman proposes alternative focuses.

"When PC appeared within the left, it was not a strategy for social change, but a critique of moralistic trends," he said, "The language of democracy and pluralism must be expanded. Pluralism, diversity and variety are good words to start with."

Either that or reappropriate "political correctness."



Reclaiming pregnancy and childbirth

by Sarah Bowles

When Katherine Strijack was working as a nurse-midwife in the Arctic, communities there seldom consisted of more than several hundred people and medical resources consisted of two nurses in a small office. Babies were born when they decided to emerge from their mothers, in the homes they would grow up in, without any artificial inducement from the midwife.

In contrast, doctors in Churchill, Manitoba, the nearest medical station within flight distance, would regularly induce childbirth to time the delivery of the baby to their schedules., although global statistics indicate that physician attended births have higher rates of neonatal and infant mortality.

Strijack is a registered nurse with midwifery training from the United Kingdom, where midwives deliver 95% of babies born.

In Québec midwifery is not legal.

Changing attitudes

However, the Québec government is beginning to listen to women's demands for woman-centred birth experiences. Last year, it passed a law which made midwifery legal to practice in eight provincially sanctioned test sites. If all goes well, Quebec may soon join Ontario and the majority of the world in recognizing midwifery.

Marie LeClerc of the Ministry of Health said, "The goal of this project is to increase the humanization of health. It is an experimental project. But if it is successful, we will ask for midwifery to be legalized. "

The University of Québec at Trois Rivieres currently houses the Ministry's re-education program for midwives. It began in September 1993 with 32 women accepted into the program. Only applicants who had many years of midwifery training were accepted. All of the students are currently writing exams in order to receive Ministry certification.

Christiane Brunelle, of the Cote des Neiges CLSC explains the Montréal test site's direction: "We're going to be speaking to the director of the Jewish General Hospital about the creation of an in-house birthing centre. We'll be hiring about five midwives at the end of April, so we hope to be in operation by the beginning of June. The midwives will be chosen from the Ministry of Health' s approved accreditation process."

The Alliance Québecoise des Sages Femmes Practiciennes has been training women to be midwives since 1986. Thirty five members attend to 300 homebirths and approximately 250 hospital births.

The midwives are trained for three to five years, depending on their level of knowledge.

To be an assistant midwife, she must have attended 25 births, and to be a supervising midwife, a further 35 births.

Each woman who requests a midwife is screened for potential problems, and if the midwives feel that complications could develop, she is referred to a doctor. If they believe the pregnancy will be normal, they then see her each month to do medical exams, give the woman information and educate her on the healthy development of her baby. The woman tells the midwife whether she prefers to give birth in hospital, or at home. The woman also has the option of using painkillers. Most choose to allow the birth to progress naturally. The midwife in attendance brings emergency equipment with her, simple items like oxygen, IV, and medication for hemorrhage..

The emergency equipment is seldom used according to Lucie Hamelyn, an experienced midwife with the Alliance. Prenatal testing generally determines if the pregnancy will be normal.

Hospital births pose the most difficulty for the group.

"Depending on the politics of the hospital, the midwife generally isn't allowed to deliver the baby. The English hospitals are the least open to women taking another position in the birth, or even natural childbirth. They are more prone to administering epidurals or cesareans, "says Hamelyn.

Overcoming folklorish stereotypes

Throughout history, midwives have been accused of everything from ignorance to devilry, with many women executed for having attended the birth of deformed children. In medieval Europe, the social status of the midwife was lower than the executioner and her sons were excluded from certain trade guilds.

Male domination of birth service began with the invention of the forceps and their use by barber surgeons, which they promised provided easier and shorter labour. Trade guilds refused to sell forceps to women. In addition, the traditional birthing stools, which allowed the woman to sit up and have gravity help the birth along, were eliminated by male doctors who insisted that women lie on their backs, a more uncomfortable position.

The church, afraid of the accusations of witchcraft associated with midwifery, insisted that women who wished to practice as midwives prove themselves to be of high moral character to receive ecclesiastical licensing. These attempts to push women away from birth assistance in Western Europe were carried over to North America, where only poor rural areas were serviced by midwives.

But where midwifery eventually became a sanctioned practice in Europe, in North America, it was nearly non-existent, as doctors perceived attending births as a good way to establish a clientele, though they had little respect for process. In the rest of the world, midwives managed to keep their hold on woman-centered birth experiences, a control which endures to this day, as nearly 80% of world births are attended by a midwife of some sort.

Today, women in North America are attempting to regain control of their bodies, and their right to give birth to their children naturally. They have met with resistance from the medical establishment, the government, and social misconceptions of ineptitude.

In light of changing public opinion, the Canadian Medical Association has recently revised its position on midwifery. Although the Association no longer condemns the use of midwives, it still insists that all birth procedures be done in hospitals, with physicians providing initial consultations on the appropriateness midwife attended births. The CMA does not approve of home births and would prefer that the midwives it would sanction be trained in obstetrical nursing

photo by Robert Bodrog

Lucie Hamelyn of Alliance Québecoise des Sages Femmes Ptracticiennes

The right to give birth naturally

"Doctors object to midwifery because they say that it's not safe. If the woman's safety is prime then there wouldn't be any problems with the doctors at hospitals when we bring a woman in who is experiencing difficulty with her pregnancy, " said Liz Zsufa, of the Montréal Association of Aspiring Midwives.(MAAM).

"It's not safe—bullshit! They are only interested in the power and prestige of controlling birth.".

Midwives take a non-interventionist approach to birth, regarding it as something that progresses naturally without artificial assistance.

They have serious reservations about the efficacy of technical intervention. The medical establishment takes an opposing view. The full legalization of midwifery translates into substantial lost income for doctors since midwifery services are much cheaper.

The medical establishment has achieved some success in convincing the public that birth is an abnormal process.

Zsufa laments, "Birth is a normal, safe, natural process that just needs a little monitorship. It doesn't need to be looked at as a pathological process. We're assuming

Continued on page 21

Concordia University Referendum

STUDENT RECREATION & ATHLETIC COMPLEX

The University proposes to construct and equip a Student Recreation and Athletic Centre including an aquatic centre, a fitness centre with weight training studio, a triple gymnasium, changing facilities, indoor track, aerobic and dance activity areas, amphitheater, lounge and banquet facilities. The complex will be located on the Loyola Campus. The cost of this project is estimated at $30,000,000 in constant (i.e. 1994) dollars. The University by means of this referendum is seeking the approval of students for this project. The method of financing includes 50% provided by student contributions collected during a ten year period from 1994 to 2004 and 50% arranged by the University from various sources (government, private donors, etc.). The Student Recreation and Athletic Centre will open in the Fall of 1997.

Do you agree to pay a fee of up to $4.00 per credit for constructing and equipping this Centre? This rate will apply from 1994 until 1999. From the year 2000 until 2004 the rate will increase to up to $6.00 per credit.

ELIGIBLE VOTERS: **All Concordia University students (Undergraduate, Independant, Graduate) Full & Part time**

QUORUM FOR THIS REFERENDUM IS SET AT 7500 STUDENTS

Concordia University Referendum

VOTING INFORMATION

In April, Concordia University will be holding an university wide referendum asking the entire student population if they want to help financially support a new Student Recreation and Athletics Centre.

DATES: **April 5, 6, 7, 1994**

TIMES: **10:00 a.m. to 8:30 p.m.**

LOCATIONS:
- Hall Bldg. lobby • VA Bldg. lobby • LB Bldg. lobby
- Victoria Gym (main entrance) • AD Bldg. lobby
- GM Bldg. (second floor) • Hall Bldg. 7th floor
- Loyola Athletics Centre (main entrance)
- Bryan Bldg. lobby • Campus Centre Cafeteria

ELIGIBLE VOTERS: **All Concordia University students (Undergraduate, Independant, Graduate) Full & Part time**

QUORUM FOR THIS REFERENDUM IS SET AT 7500 STUDENTS

CSU presidential candidates get debating fever

Roy Berger promised no tuition after a year in office, Len Podgurny promised not to support the sports complex, Michelle Soso promised to wear what she wants to meetings, and Christine Vieira promised not to promise.

Nine presidential candidates faced-off yesterday at the latest round of debating at Reggies, shaping up for the general elections from April 5 to 7. While other candidates promised fairer distribution of association money to clubs and activites, Roy Berger jokingly called for complete support of his bid for zero tuition.

"The only way groups will continue to receive funds is if your association is for that purpose -zero tuition" Berger said. "All funds will go in that direction."

But one member of the audience asked about external financial support for students living in poverty, in addition to the services already provided inside the university.

Ken Blackburn responded by accusing the financial aid office of wasting money on statistical analyses, and invited students to demand answers there. Marika Giles said problems within the university should be examined first, and Christine Vieira warned that poor situations in the university could negatively affect one's future.

"We need to unify as a student body and be all that we can be," Vieira said. "I know what you're saying about not having any money. Administration might be sympathetic but they don't understand us."

Michelle Soso, currently VP Services, fielded pointed questions surrounding her problems with CUSA this year and her temporary dismissal from the board.

"I've always had my allegiance to CUSA, but I've been burned for being too ethical, too up-front, and never keeping anything from the students," Soso said.

James Edwards, external coordinator of the Queer Collective, later asked the debators what they would do to protect students from discrimination and assault on campus.

Berger pointed to a copy of the criminal code as protection for students, while Blackburn said "You have to be comfortable in your own skin" before discrimination is to dissipate.

Soso said the code of conduct the university put in place in response to the 1969 computer riots needs to be overhauled. Kimberley Jensen pointed towards more student advocacy within the university.

"Women don't feel safe here. We need a woman to look into these issues," Jensen said.

—Jennifer Ditchburn

Intelligence agency wants student deported

BY NICHOLAS DAVIS

TORONTO (CUP)—Canada's top-secret intelligence agency wants a York University student expelled from the country.

Issam Ahmed Alyamani, a political science student, faces a deportation order after the Canadian Security Intelligence Service (CSIS), Canada's counterpart to the CIA, deemed him a security risk.

The deportation order also includes his wife and two children, who are both Canadian citizens.

Alyamani has been in Canada since 1985 as a landed immigrant. In 1988 he applied for Canadian citizenship. After not hearing from the citizenship board for over a year he phoned them only to find out his application had been denied and that he was being investigated by CSIS.

"I didn't understand what was going on," said Alyamani. "They said I didn't pass security clearance, but I have clearance from when I first came to Canada."

According to CSIS, Alyamani is considered a "potential threat to Canadian security." CSIS believes Alyamani has ties to the Popular Front for the Liberation of Palestine. The PFLP is one of seven groups that belong to the Palestinian Liberation Organization and CSIS considers them a terrorist organization.

Alyamani is a Palestinian refugee, born in Lebanon. He has openly supported the Palestinian nationalist movement, but he has never engaged in terrorist acts. He feels that his beliefs have become an issue.

"I don't have any involvement in any terrorist activihies," said Alyamani. "CSIS has even admitted that I have not engaged in illegal or subversive activities in Canada."

York University Political Science Professor Reg Whitaker, who didn't know Alyamani when he testified at his hearing as an expert witness, said the hearings were unfair.

"It's not fair that he is being convicted of associating with the PFLP," said Whitaker. "This is guilt by association, which is against the Charter of Rights."

Professor Whitaker is also leery of how CSIS obtains its information. "Canada doesn't have its own external intelligence agency. Information comes from interested third parties and Canada doesn't have the means to verify the information."

CSIS refused to comment on how they obtain and verify their information. "It could be a possible security risk to divulge that information," said CSIS communications officer Marc Boyer.

"All we do is collect the information and provide it to the immigration board," said Boyer. "Then it's up to immigration to make the decision on whether the person is deported or not."

Immigration Canada officials said this isn't true.

"When we have to determine whether someone is entitled to citizenship we rely on CSIS for security clearance," said Norm Fabourin, Chief of Program Management of Citizenship Registration. "The Citizenship Act does not allow us to give citizenship if a party is deemed a security risk by CSIS. If someone is not happy with CSIS's ruling, CSIS has its own review process."

The Security Intelligence Review Committee is the independent public body that watches over CSIS. At a SIRC hearing Mr. Alyamani was told that two people testified against him. When his lawyer asked to see the testimony and evidence against him, they were told that CSIS is under no obligation to divulge this information because of a potential threat to national security.

The text of the submission of the Attorney General of Canada to SIRC on this matter, along with the identity of the two witnesses, has remained secret and Alyamani and his lawyer feel they have been denied a fair and just hearing.

According to James Kafieh of the Canadian Arab Federation, Canada has given CSIS sweeping powers over the lives of immigrants with few checks and balances.

"Once you are labelled by CSIS, it creates a great deal of momentum against you," Kafieh said.

And Alyamani's friends say he has been falsely labelled by CSIS.

"All he is doing is being loyal to a humanitarian cause," said Muhammad Salaamed, a chemistry student who knows Alyamani. "It is unfair that Alyamani has to leave just for speaking for what he believes in."

Alyamani has put in a special appeal to the Minister of Immigration and Citizenship, Sergio Marchi. Marchi can grant him a Minister's Permit, which will give Alyamani and his lawyer time to straighten out his affairs.

Because Alyamani is Palestinian and therefore has no country to be deported to, a hearing is scheduled on April 15 to determine where to send him.

Midwives

continued from page 19

that things aren't right when we stick women in a hospital right away. It's sad."

Midwives want to change public perceptions of birth

More than 90% of births progress without any complications.

Zsufa said, "Pain makes women strong. By drugging up women, you take away their ability to be strong, to experience childbirth, to be transformed by the process of birth."

"Caregivers need to be reverent—it's a holy thing when someone is born You lose a lot of soul when birth becomes routine."

Despite the prominence of midwifery in the rest of the world, the midwives themselves think it will be quite a while before midwifery is accepted in North America.

Strijack agrees. "It will take a long time before people in North America to accept that birth is normal. In Europe, where people have been delivered by midwives, and so have their parents and their grandparents, it is a perfectly normal occurrence."

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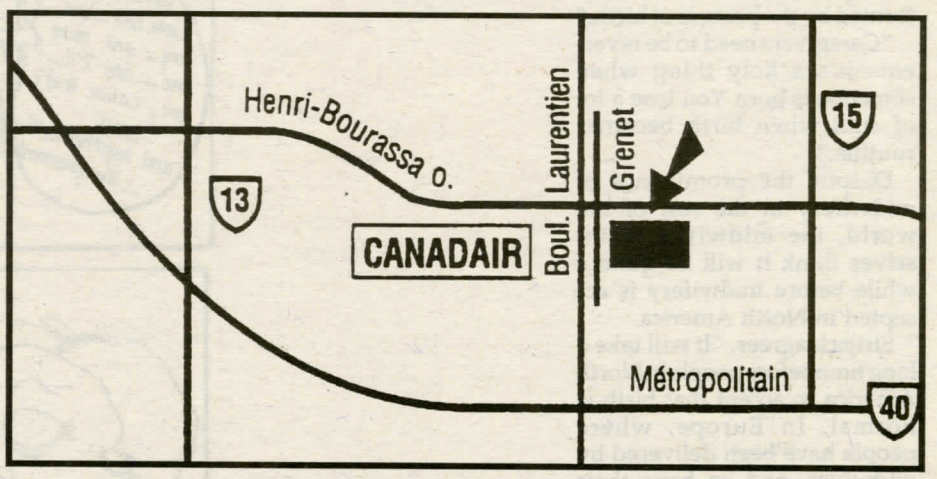

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Zippy is not a hippy (or yuppy)

by Jeff Nearing

Fantagraphics Books Inc. (F.B.I. in short) is perhaps the most progressive comic book publisher in the Western World, and their new *Zippy Quarterly* meets every expectation I had.

Zippy the Pinhead is a King features a syndicated comic strip written and illustrated by *Bill Griffith*. Zippy is a cross between a Buddhist monk, a used car salesman and a seven-year old on his fifth box of Captain Crunch. I'm not quite sure what a pinhead is, but Zippy certainly looks like one, with an oblong bump on his cranium which grows only eight hairs, a poka-dot polyester muu-muu that requires no ironing, and a pair of oversized Styrofoam clown shoes.

The dialogue that Griffith writes for Zippy will puzzle scholars of the English language for the rest of time.

Zippy has momments of Zen-like insight mixed lovingly with television ad slogans and a dash of non-sequiturs that will definitely confuse the first time reader.

But after several readings, the strip becomes more palatable, and is especially easy to digest in the new Zippy Quarterly format. Here you get to see the relationship between Zippy and the other characters.

"Griffy" is a characterization of the author, Bill Griffith. Griffy is Zippy's straight man in the classic sense; Griffy sets up the moment, building levels of meaning and satire, and then lets Zippy get the laughs. Griffy's cynicism and nostalgia for past events provides the perfect counter point for Zippy's "live for the moment existence."

One character who is difficult to label is "Mr. Toad", a disgruntled and hard edged...well, yes...a toad in a power-suit. Possible ramifications of this toad's style of dress and attitude is that he represents a sort of adult, mature life that both Zippy and Griffy fear: The life of the adult who has no room for laughter or deep emotion.

Even though Griffy is world-weary and depressed, he knows how to chuckle at his own neurosis', and Zippy, even though continually doubting his own existence and his relation to the world, seems to know that his smile is perhaps his best friend.

Bill Griffith did a wonderful thing when he began this strip back in the early seventies. He brought together a group of people who, through the seventies, eighties and nineties, show that it is still a good idea to laugh at your life *before* seeking counseling.

But in the end the most mind wrenching thing about Zippy is that all across North America people **read** this strip, every morning with *Andy Capp* and *Hagar the Horrible*. -And how this will affect the American psyche is beyond me.

Zippy Quarterly *published by F.B.I and available at alternative comic shops for $5.95 plus tax.*

resurrecting performance art

by Sarah Bowles

Oh, omnipotence! Omnipotence! God has descended into a tiny loft off St. Laurent. He has co-opted the devils minions to celebrate and explore their emotions through music, representing each feeling's singular vibrancy in random acts of physical movement, and frenzied play with assorted objects. Through it all, deity remains in hand, shadows passing in giant movements over turquoise light reflected against the ceiling.

Admittedly, this sounds strange. But visual art, perhaps a subcategory of the performance art field, is a marginalized genre. Occasionally advertised around town on paste-up fliers on walls that generally just form part of the scenery on any streetwalk, exploration of a true fringe art makes for a satisfying experience, even if it is for the sheer newness of the form.

De la poussiere a la source, a visual music experience presented by local musician/artist **Maxime Rioux** and a group of his theatre friends, is an inspiring, original experience.

The audience is leisurely allowed to arrange themselves on the floor around a wire cage, which encases two bed-like platforms of wood. The platforms are plastered with old computer boards on their sides, while electric currents move in wavering motion from the floor, inside the boards.

A man and a woman lie on each, and awaken when Rioux enters dressed in fake fur and stripes, a pseudo tribal/primitive combination, to attack a wooden keyboard.

The darkened room is illuminated by the hovering form of Rioux's hand movements on the keyboard, somehow reflecting on the ceiling by innovative lighting. Sound tremors envelope the room, as the troupe create an eerie, technological world. The frenzy of the music is heightened by **Jo Anne Fishburn** and **Paulo Jofe,** who follow a suggested choreography and do their own impromptu interpretation of the music , shockingly adept at unifying their performance to appear well rehearsed. The two play with metal balls, and brooms, and do a form of re-interpretive Spanish dancing on the platforms.

All the while, Rioux maakes his way from instrument to instrument, while the two performers match their expressions to the emotion of his music.

A trumpet made for the most cold-edged experience, while Fishburn and Jofe enacted strained, desperate tension. It conjured up images of all of the futuristic horror story movies and books that have littered this century, like *Brave New World* and *Brazil* , examples of removed indulgence.

Sentiment varied throughout the evening, as the performers varied their expression and the music from intense focus, to reckless abandon. The beauty of the event lay in the performers' insistence that there wasn't any vocal expression, beyond a few joyful cries in the more spirited events.

There is much to explore with the idea of art that does not lecture in a conscious, explicit manner. To allow yourself to feel communication from a non-verbal source, to understand, to feel moved and inspired, is the presence of great artists indeed.

FRINGE

Beastie Boys
Same Old Bullshit
Grand Royal/Capitol

by Jon Richler

Two thumbs up go to the Beasties' Grand Royal for a wise business move: market rare EPs that are pure 80's shit, when popularity among wanna-bees, been-theres, and die-hards will guarantee huge sales.

The Beastie Boys' musical history as a rap group is undisputably both admirable and innovative.

But, true believers, before all of this was The Beginning. As it stands now, it's a joke. But this is their intention. It was laughable back then, too. **Mike D**'s letter in the liner notes explains it all to us, in Douglas Adams logic. The hardcore *Polywog* side is some of the worst rip-off shit I've ever heard, but still more enjoyable than, say, a barium enema. Obvious thefts from the like of **Minor Threat** (especially *Egg Raid On Mojo*), **The Adicts**, and other *talented* Oi! bands bring tears to my eyes. *Transit Cop*'ll embarrass any fan, when the old Oi! chant is transformed into "Yo! Yo! Yo!"

All tracks are laced with patented Beastie humour, and dumb topics. The *Cookie Puss* side contains bonus beats, and the funky title track is fun to hear once. Once. The final track is the censored version, which became an invitation to switch CDs. A cool dub track, *Beastie Revolution* is the best on this 14-jam pipe dream. Of interest for all Grand Royal followers is that **Kate Schellenbach** from **Luscious Jackson** played drums on the hardcore shit. All in all, tape it from a friend, unless you love collectibles. If you do, don't place it next to kung-fu grip G.I. Joe.

Various Artists
Artificial Intelligence
Warp/Wax Trax!/TVT Records

by Anuska Garcia

Scheffield, England's Warp, in coalition with their new American counterparts, Wax Trax! and TVT, has released a sublime and wavy-ravey trance mindscape of the great names of the future. While one wouldn't find oneself ALWAYS cavorting relentlessly to most of the tracks on this CD, the electronic listening music offered is the variety that most ambient techno and rave fans would like to hold in their collections most: breathtaking panoramic three-dimensional tracks of subliminal sounds and slow beats. What is most impressive about the A.I. release is the range of very young and very brilliant artists on it.

A concerted effort to display the best of this kind of music brings forth the child prodigy Richard D. **James**, aka **Aphex Twin**, doing *Polygon Window*. This long time Warp artist and now famous engineer/producer of **Curve** and **Meat Beat Manifesto** began writing at 17.

Techno-rave vet **Dr. Alex Patterson**, more known for his work in **The Orb**, contributes to the last track entitled *Loving You Live*.

There is, surprisingly enough of us Canuck punk rock types, ONE Canadian artist: **Richie Hawtin**, who is also involved with **FUSE** and +8 Records, and unfortunately, **Cybersonik** - that ooh baby-baby technoid band reviewed earlier this semester. But that doen't detract from his 120 bpm dance/trance track *Spiritual High*. Guess picking these and other artists from their environments and putting them all together on this one release renders them without the necessary environment ego they were nutured in.

Now if only we could find some female techno rave deejays out there....

Matthew Sweet
Son of Altered Beast
Zoo Entertainment

by Jeff Nearing

Matthew Sweet must have grown up on pop-music, but then again, didn't we all.

This E.P. of ten live recordings and "studio out-takes" (whatever the hell they are) brings together some of Sweet's best writing with an energetic vocal performance that leaves his recorded works such as 1991's *Girlfriend* out in the cold.

Although the album holds together well, Sweet has a tendency to wear his influences on his sleeves. *Superdeformed* and *Knowing People* come across as early **Genesis** tunes with a softer edge. The first listening is extremely vulnerable to this flashback experience, but soon Sweet's vision brings the conflicting styles together.

Don't misunderstand me, this is not pop as you know it, but it isn't *Sunday Bloody Sunday* either. Sweet's music fills a comfortable niché reserved for works of personal insights and emotions without being too unfriendly to the radio.

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Moral and Social Liberties & Values

by Jon Richler

Here we are in the midst of a civil liberties issue. Being such a heavy topic, let's address a subtopic of the civil liberty of expression. Not press rights, or freedom of speech, but the right to express yourself. And expose yourself.

Let's call them moral liberties. The license each of us has to do what we want. We can all display our morals to others, whether through our words, or actions.

This can be addressed in many ways, but look at it from my angle. We all like to do things every day, things that please us and make us content. Our freedom to do whatever the hell we want is a dangerous one. When fighting for one's civil liberties can land you a record or in jail, at least you come out on top when it comes to respect, at leaast from people that support your cause. I admire the Canadans who fight for Clayoqot's survival. I respect the people doing the smoke-ins. But do you respect the dude who careens down the street, scratching his crotch? That person on the bus who sings to himself? That girl who blasts her walkman? The old ingrate who farts in church?

Where do we draw the line at what's morally right, what's acceptable amongst our peers and society? What you may feel is morally right, others may shun you for what they perceive to be a moral crime. Do you harp upon your physical form? Too fat? Too skinny? Dirty fingernails? When you have a runny nose in public, do you feel you have the freedom to snort and swallow, or will you let it drip "just so", until you can get a kleenex? There are unspoken laws that most of us follow, in order not be seen as freaks. No bad puns at the dinner table. No staring too long at people, no laughing at them in public. Let's be as anonymous as possible.

Think about the big moral liberties, the ones that are the hardest to defend to others, but are clear as day to you when you do them. The ones you keep to yourself because your pals will see them as stinky, and see a side of you you want to keep hidden. The ones that'll put you out on the fringe of what's hard to swallow. It's your right to follow through on your thoughts, but how do you justify them? It felt right at the time, man. It served me up a plate of pleasure.

Most people I know fight their true feelings, and end up caging them, and do what others see as "correct". One's morals evolve from thought, and are only exposed through action, or communication. They are kept in check through the moral thought police. You know, parents, peers who you look up to because they've got juice. Recognizable personalities. These people, who *do* express themselves, may just believe it is their moral liberty to preach and shape others around them. TV sitcoms, parental lecturing, musical artists, Barney the Dinosaur; all influence our morals whether they mean to or not.

The constraints of what is right are set within our peer groups, our cities, ourselves. These codes of conduct emerge from everyday situations that we see, and we then decide what *we* would do in these scenarios. What we must do is find out who's we respect the most, or which ones we can live with happily. Then, place them next to the big moral nightmares.

Telling the truth, or lying? Cheating on someone, or holding off and doing it in your mind? Talking behind your friend's back. Once exposed for these actions, you can land in a heap of trouble that is difficult to deal with. Will you risk doing what is yours as a freedom of action, and face the consequences? Or will you just play with them in your mind, and not act upon your desires, for fear of getting busted?

Moral liberties are just a big dirty word for value judgement.

Matzoh Of The Year

Was tearfully masticated only today, since I was too loaded at my sister's seder to care I was eating it, and yesterday I searched the plateau up and down (in the damn snowstorm) for a box of delectable deadwood, discovering nary an unleavened wafer. This pissed me off. I even went to this Jewish bagel store, and the patron server looked at me, and said, "What's that?". NNNNNGGG! I was reduced to eating kosher Passover rice cakes! To all my Passover gauntlet runners out there, Shalom, be strong, and carry a lot of laxative. It's going to be a long, binding week.

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THE LINK Election Funnies

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Concordia University Alumni Association Inc.

10th Anniversary Design Contest

Request for Submissions
As part of the celebrations of its 10th anniversary, the Concordia University Alumni Association Inc. (CUAA) wishes to select a new logo and slogan to be used on its correspondence and promotional material. The logo and slogan are part of a marketing strategy to increase student and alumni awareness of the association's goals and objectives, its involvement with, and contribution to the university; to promote alumni activities; and to increase alumni participation and involvement in its activities.

Eligibility
This competition is open to all members of Concordia University alumni, students, faculty and staff with the exception of members of the Board of Directors of CUAA.

Selection
A selection committee, chosen by representatives of CUAA's Board of Directors, will select the winning proposals. The winners will be selected by April 21, 1994, and participants will be notified in writing. The selection committee reserves the right to refuse the submissions at any stage of the contest.

Awards
- A prize of **$250** will be awarded to the participant whose logo is selected.
- A prize of **$250** will be awarded to the participant whose slogan is selected.
- If both the selected logo and the selected slogan were submitted by the same participant, he/she will receive both prizes, for a total of **$500.**

Contest Rules
All proposals for logo and/or slogan must be submitted by **April 7, 1994,** along with a filled-out and signed *contest application form.* Forms may be obtained from:

- Office of Alumni Affairs, Concordia University
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  Tel.: (514) 848-3818
  Fax: (514) 848-2826

Contest proposals must follow *contest guidelines.* Should the participant's proposal be selected, he/she agrees that the copyright, trademark, or any other intellectual property right in the logo and/or slogan shall be the property of CUAA and the participant further agrees to execute such documents as CUAA may request to give effect to the present provision.

Concordia Students' Union Referendum & GENERAL ELECTION

VOTING INFORMATION

Polls for voting on the referendum questions, and the Council of Representatives/Presidential candidates will be open:

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10:00 a.m. - 8:30 p.m.

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Poetry

by Sarah Bowles

Bastard Syncope. Your Piss Christ is Emerged Head First. You Serenely Applaud his Inability to Set Himself Right.

Cat Guts
Goose gizzards
I will eat them all

Your head
Is lovelier
Than this turnip will ever be endowed
How I crave
To sink into your flesh
Feel forever
That instant
When you yield in fear, believe in death
The time before you fight, gasp for air.

Meanwhile,
I will content myself
with this cherry doughnut
and the seaside view.

The world must wait
For my ego to bring another eclipse to the sun.

Perspective Analysis

I cannot hear the dead calling.

When I walk upon a grave,
I see their smooth plastic
pale cellophane faces
eyes closed
covered by mosquito netting
illuminated like a poor wax museum's light.

Funeral homes are in.
History is out.

Waning Mortality

Jesus Christ is rising
and he is wearing Birkenstocks
The superstar in revival
on videotape
Pot party prophet
You find yourself in good poetic company
the Ginsberg in 5th edition
and tomorrow's tragic victim

Voyage with Frog Moon

by Reid Cooper

Lola Lemire Tostevin's **Frog Moon** follows the notes of a Cree Indian's flute, up and down the scale, rejecting, persuading and navigating the reader into a whirlpool of the modern and the past. By way of a number of short stories, the book takes the reader on a mystical, yet politically poignant voyage into the heartland of Catholic French Canada.

Tostevin has published four collections of poetry which has enabled her to utilize her poetic skill and create a beautiful piece of prose in her first novel, **Frog Moon**. "The letter 'F' grows into fish, into flower or frog, each letter craving the empty space of her mouth into a familiar shape," is a good example of a vivid imagination skilfully transformed into the written word. The words "clickety-clack" appear often in the story **The Iron Horse,** sometimes alone, sometimes supporting a playful rhyme. Tostevin uses such playful methods to comment on issues.

She uses personal anecdotes and transforms them into allegory. **The Iron Horse** is an allegory about good triumphing over evil, featuring real live black steeds and dark seigniors. "Clickety-clack, Clickety-clack, break your grandma's back" the last sentence in the story is Tostevin's way of rebelling against the convent she lived in as a youth and the religion which shaped her life. This is typical in Tostevin's short stories. She uses a relatively simple plot equation and uses her poetic skill to infer deeper meaning.

Occasionally, the prose becomes too poetic and a stream of the unconscious takes over from the rational which leaves the reader with an unfinished idea and a sense of bewilderment.

The most interesting feature of Tostevin novel is the unique perspective which she offers to the reader. As a French Canadian, she offers a seldomly viewed insight, by anglos, into French Canadian Culture. Throughout the short stories, she states English as one of "the prongs in the French Canadian's three pronged fork". Coming from a traditional French Canadian Catholic family, Tolstevin reproduces some of the mainstay folk tales in French Catholic Upper Canada, reflecting that society's norms and values. The Clergy and the Devil are the other two prongs in that three pronged fork. As a woman, Tolstevin is adamantly opposed to the woman's place as "a sacred vessel for one of the most important functions of Mankind" expressed through one clergyman's view of women.

All the short stories incorporate many phrases in French, which, if not understood would take away from Tostevin's expression. In **Le Baiser De Juan-Les-Pins**, the first two words of the text are "Il pleut." Many ideas conclude in the French language and the thought becomes that much more piquant if the reader is able to decipher the meaning. If a reader does not read French, bring a dictionary!

These contrary and compatible facets of Tostevin's life culminate to produce a foreign, yet oddly familiar experience for all Canadian readers.

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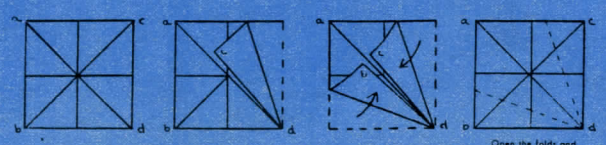

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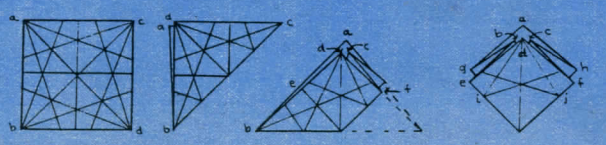
Fold corner c along diagonal ad. Fold corner a along same diagonal, as in making a paper airplane

Open the folds and note creases radiating from d

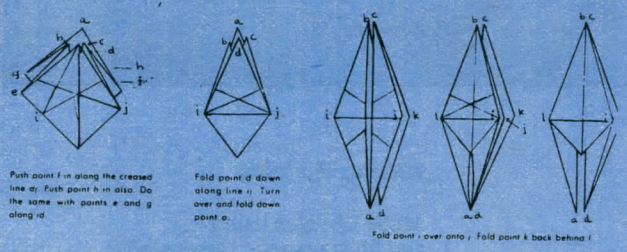


Do the same from a, b, and c. The creases will appear as above

Fold square on one diagonal

Grasp point c and push it up and in between points a and d

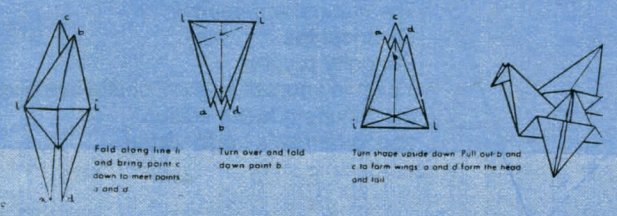
Do the same with point b, pushing it in to meet point c



Push point f in along the creased line dj. Push point h in also. Do the same with points e and g along id

Fold point d down along line ij. Turn over and fold down point a.

Fold point c over onto j. Fold point k back behind i



Fold along line li and bring point c down to meet points a and d.

Turn over and fold down point b.

Turn shape upside down. Pull out b and c to form wings. a and d form the head and tail